

Polish government to print Dobson Christian marriage manual

WHEATON, Ill. (THP) — This spring the Polish government signed a contract to print the Christian family book *Dr. Dobson Answers Your Questions*, by Dr. James Dobson, (Tyndale House Publishers).

In an unprecedented move, the Communist government of Poland will use its printing presses to run off approximately 20,000 Polish copies of

Dr. Dobson Answers Your Questions, a question-answer book written with a biblical perspective on marriage and family relationships.

Two-year negotiations

The negotiations to print this Christian family manual started about two years ago when Catholic and Protestant Polish church leaders met

with Chuck Rogers, executive director of EuroVision (formerly Eastern European Mission), based in Pasadena, California.

The Polish church leaders expressed a great need for material to help the Polish people who are having serious breakdowns in marriages and family relationships. They specifically asked for a book that was practical rather than theoretical.

Dr. Dobson Answers Your Questions was chosen as the most practical handbook available because it contains more than 400 questions and answers in a comprehensive reference format. The book deals with communication, and sexual and discipline problems that apply not only to Westerners but to Polish people too.

Dearth of material

In the West, marriage enrichment seminars abound and materials designed to help strengthen the family

Thinkbit

Wife to husband, when thinking about the burdensome cost of Christian education: "We calculate too much and believe too little."

From a 1960s issue of C.C.



Dr. James Dobson

literally jam bookstore shelves. However, in Poland, assistance in these crucial areas of life is not available. Christian literature for the family is nonexistent.

Polish church leaders asked EuroVision to help with this large undertaking. EuroVision raised the funds for the printing and took *Dr. Dobson Answers Your Questions* to Poland to be translated by a Christian university professor of English. A Christian psychologist checked the technical psychological terms while a Christian philologist made sure the Polish grammar was correct.

EuroVision then proposed a contract with the Communist government of Poland which owns and operates the few presses large enough to do the job. With severe economic hardships in Poland, the government accepted the printing contract that will be funded with Western currency.

The Polish version of *Dr. Dobson Answers Your Questions* will be printed this year and will be distributed in early 1986 through the local Polish churches.

U.S. Justice Department study links pornography, child abuse

WASHINGTON, D.C. (EP) — A U.S. Justice Department study of pornographic magazines has identified recurring child-related subject matter. Much of the material relating to children involves violent or sexual activities.

According to Judith A. Reisman, who heads the \$734,000 government study, 2,016 child-related cartoons have been identified in back-issues of *Playboy*, *Penthouse* and *Hustler*, the three largest-selling pornographic magazines. Approximately 75 percent involve children in violent or sexual activities. "Many of these depict gang rape or child victims, fathers sexually abusing daughters, Santa Claus murdering a child, etc." said Reisman.

Explaining why the government was funding a study of pornography,

Continued on page 5 ...

Calvinist Contact

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Canadian doctors oppose home births

Henry de Jong

OTTAWA — Home births are "retrogressive and irresponsible," according to doctors attending The Canadian Medical Association's (CMA) recent annual meeting.

The CMA took a strong stand against home births because they felt that the practice increases the risk of complications for both mothers and newborns. One doctor went so far as to describe supporters of home deliveries as a "lunatic fringe" who would take medicine back to the Dark Ages.

Unofficial statistics show that there are some 2,000 home births in Canada

every year, only half of one percent of Canada's total births.

Dr. Hedy Fry of Vancouver, the sponsor of the CMA resolution against home births, cited as evidence of the negative side of home births, a study done in four US states which showed mortality rates about four times higher for home births than for hospital births.

One death no proof?

A recent inquest into the death of a baby born in critical condition at his parent's Toronto, Ward Island home has brought the issue before the public eye. The baby died two days later, in

hospital, of asphyxia.

During the inquest, Christine Overall, a Queen's University professor of philosophy, testified that "the fact that there may be an unforeseen negative outcome of one couple's choice in favour of home birth does not by itself demonstrate that all similar choices are unjustified, (or even) that the specific choice itself was unjustified."

What about hospital births?

Ms. Overall suggested, while referring to a 1984 Ontario Medical Association discussion paper on childbirth, that the medical profession skips too lightly over the risks of hospital births. The paper does not even mention possible problems due to induction of labour, artificial stimulation of labour, rupture of membranes that hold the amniotic fluid, episiotomy, the use of forceps, and Caesarean sections.

Nor, she said, does it mention evidence that the extra comfort and relaxation of a home birth contribute to the health of the mother and child.

At the CMA convention, Dr. Fry did concede that more can be done to make the typical hospital birth less of a "dehumanizing" experience. She added, "I think that what we have to do as physicians is to try and humanize the birth process in a hospital."



Attention all teachers: a friendly reminder that school begins again on the third of September. Have a good year!

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Editorial

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Even necessary walls are not always pleasant

In the 1950s, dozens of private schools were begun in Canada by Dutch immigrants of Reformed persuasion. Most Canadians at that time were rather annoyed at this withdrawal by newcomers from the public school system.

A certain Mr. William James, who in the fifties was editor of the *Canadian Statesman* (Bowmanville, Ont.), was no exception. In an editorial entitled "Segregation or Canadianism?" he expressed his lack of enthusiasm at the news that the John Knox Christian School was ready to open its doors to children of the "Dutch congregation." He felt that the pastor (Rev. A.W. Schaafsma) and his people were making a mistake.

"It would have been better for these good people to have thrown in their lot fully with their neighbours in the land they have made their home," he wrote. "This is a free country to be sure," he continued, but "... we do not like the idea of separation. The apartheid policy enforced by the Boers, once their compatriots, is doing South Africa no good. Segregation is doing the Southern States no end of harm."

A representative feeling

The writing hand of those who understood why Christian schools were established must have gotten a little itchy when this provocative editorial hit the Bowmanville homes. The comparison with apartheid was most unfair, and the suggestion in the title that establishing Christian schools was anti-Canadian begged for refutation. But whatever these "good people" may have thought of the picture drawn in the 1957 editorial, the editor of the *Canadian Statesman* was not alone in perceiving them to be doing harm to the Canadian fabric of society.

Nor has his perception disappeared from the Canadian scene.

Of course, the weft of Canadian society has become much more varied, much less WASP than it was in the fifties. According to a recent Ontario survey, 50 percent of the province's population was born in another country.

In addition our society and its public schools have become more secular, so that the last sentence of the Bowmanville editorial would not have been written today: "The children (of the Christian Reformed Church) ... could well have afforded to continue to ... accept the simple religious exercises and instruction of our Public School curriculum." Today, the Public School curriculum is not allowed to include instruction

of the Christian faith, certainly not if one goes by the Constitution.

But old attitudes die hard, and there are many even today who think that separate and private schools do harm to the unity of our society. This attitude surfaces in Ontario especially now that the funding of Catholic and private schools is under discussion.

I have a lot of sympathy for that feeling, even though I find the reasoning which accompanies it weak. I think I understand the disappointment which people like the Bowmanville editor felt. Don't we all regret that our society is not united? Don't we somewhere in our heart deplore the fact that it is necessary to send our children to a school other than the one our neighbour's children attend?

A fruitful encounter

The same feeling crept over me when I edited last week's Dutch column by Syrt Wolters. For those readers who don't know Dutch, I will summarize his story.

In the early fifties, before a Christian school was established in Houston, BC, where Syrt and his family lived at that time, the Wolters sent their children to the public school. When that first year they attended a Christmas program of the school, the Wolters were dismayed to discover that Santa Claus, not Jesus Christ, was the focus of the celebration. The year after, the Wolters kids were not allowed to attend the school Christmas program, and their example was followed by numerous other Christian Reformed families, so that the Christmas program was in real jeopardy.

The principal of the school, understandably upset, called for a meeting of parents. Now it so happened that the board of the school also showed up, against the expectations of the parents. A confrontation developed. After some angry accusations directed at the "DPs" who were trying to interfere in a democratic situation, the principal asked the board to leave upon the request of Syrt Wolters. After that the parents were asked to organize the kind of Christmas program they wanted.

The upshot of the whole affair was that everyone liked that year's Christ-centered Christmas program, and the president of the board ended up supporting the Christian local school in later years as well as attending the Christian Reformed Church.

Upon reading this episode, I was reminded of recent

Letters

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter,

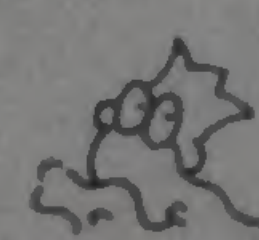
Update on children's page

The August 2 issue of *Calvinist Contact* announced that, unless there is a storm of protest, we will discontinue the "For Kids Only" page starting in October of this year.

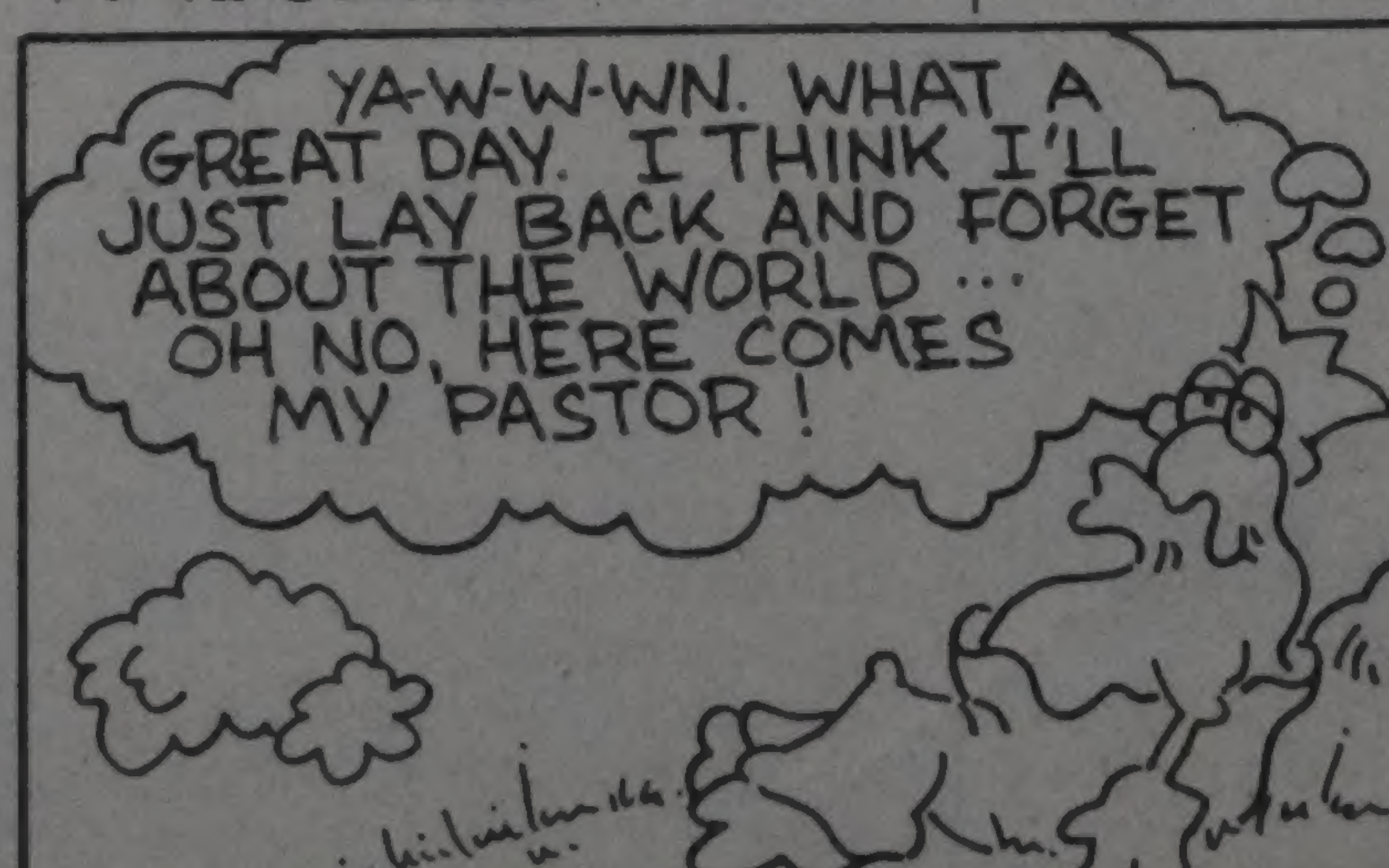
So far we have received three letters, not exactly a storm. Perhaps readers or their children have not seen our first announcement and they will want to respond. But if the response does not get significantly larger than it has been so far, our assumption that there is not enough interest will have been proven right.

So, if you think the children's page should be continued because it is read and appreciated by children, please let us know. We don't like the idea of

dropping the page. We always think of *Calvinist Contact* as a family paper. On the other hand, we don't



Pontius' Puddle



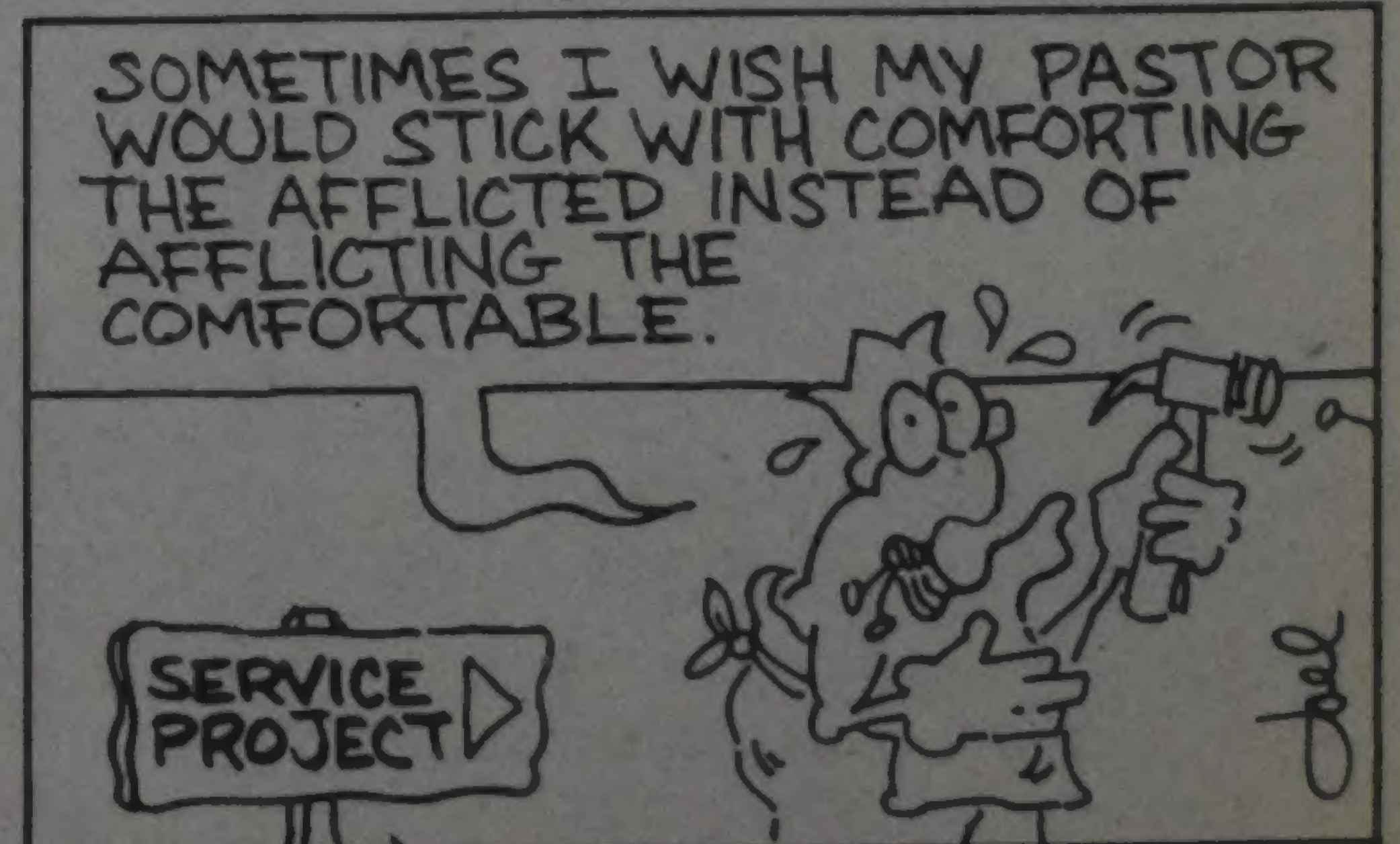
think it is good stewardship to spend time and talent in providing a service that is not used.

Below are the three letters we did receive.
Editor.

Two children write

I have just read that you plan to remove the kid's page "For Kids Only" from *Calvinist Contact*.

I hope you will change your mind about this because I enjoy reading this page. It is very interesting. It is also





discussions going on between Syrt Wolters and Dr. Stanford Reid. Surely, Syrt's own account shows that one can interact more easily with fellow Canadians when one is involved with them in common projects. Isn't it too bad that a man like Syrt Wolters will not easily find a similar opportunity to be a leaven in the public school environment while he and his wife involve themselves mainly in the Christian school?

Need for new opportunities

Isn't this Dr. Reid's concern and burden? And must we, who attempt to be faithful to promises made at baptism by establishing Christian schools, not ask ourselves whether we have deprived ourselves of too many opportunities to stand shoulder to shoulder with those who need our input?

This is not meant to be an argument against Christian schools and Christian organizations. The lack of unity in our society is forced upon us by the unfaithfulness of those who reject Christ's call to be His people. We must not begin by worrying about our effectiveness as light bearers. We must first of all *be* lights, and that means acting out of faith, doing the will of the Father. In the area of education that means that we do our best to send our children to schools that teach that this is our Father's world.

But while we do it, we should not lose that feeling of uneasiness about being separated from our fellow Canadians. Instead, we must become creative about new ways of interacting with our fellow Canadians. How determined are we to work along with others in projects that require no denial of our faith or responsibility as a condition of being there? How committed are we to leave our necessary huddles and enter the fray of public life in Canada? What prevents some of us from teaching or volunteering in the public school?

That too can be a necessary part of our obedience. And it would at the same time answer to the pain that we feel when we know that we are not always standing next to our neighbour, especially when that neighbour is a brother or sister in Christ who does not understand the need for Christian education or can't obtain it.

We should say with Robert Frost, "Something there is that doesn't love a wall."

500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

nice to know that kids are not left out in your paper.

I hope that in the future, more parents will encourage their kids to read and respond to this page, because few kids pick up a *Calvinist Contact* to find something to read.

Hopefully you will get enough response to keep the page in your paper.

**Karen Kingma,
Strathroy, Ont.**

I really like "For Kids Only." I like the puzzles and the facts about animals. The other things about God's creation I like too. I really like it all.

P.S. Please don't stop writing it.

**Lisa Nywenig (age 10),
Winona, Ont.**

Parent/teacher response

We are responding to Mr. Witvoet's editorial which expressed concern for the future of the Children's Page. "For Kids Only" has certainly helped make *Calvinist Contact* a family paper for us.

Our older boys read it faithfully, but so do their parents and grandparents. Our grades 5 and 6 class here at Immanuel Christian School used your article on musical instruments, and enjoyed the instructions you gave for making a pan flute.

We hope you will continue publishing C.C. with the children's page, and we wish you God's continued blessings in your editorial work, Doro.

**Hans and Sadie Van Manen,
Oshawa, Ont.**

Longer Letter

Why single out South Africa?

What I appreciate in *Calvinist Contact* is its independent stance and its refusal to shout with the crowd.

Your editorial on South Africa (July 19), however, leaves me with the impression that you have deviated from that rule and gone along to a large extent with the left-wing mood in which it is fashionable to single out South Africa (together with Israel and the US) for condemnation.

I agree that the ideology of racial superiority behind apartheid as well as many of its outward manifestations are abhorrent. But when Canada suddenly finds it necessary to impose trade sanctions because of the current repression of violence and rioting, it is time to put the South African situation in a world perspective.

We do not impose sanctions on numerous other countries whose human rights record is much worse than South Africa's. For example, we didn't hear about protests and demonstrations against Uganda's regime of Milton Obote, a regime which in cruelty and bestiality exceeded even that of the previous ruler, Idi Amin. (according to last week's report by Amnesty International). Or Sudan where Islamic law (enacted by former president Numeiri) punishes thieves by amputating their hand.

Or Islamic countries such as Iran, Pakistan, Saudi Arabia and the Gulf States where the status of women is one rank below that of the cattle. Or India with its 3,000 castes, where a member of the higher caste will not come within ten feet of a pariah (member of the lowest caste) lest he defile himself.

Or Tibet where the Chinese occupiers, since they invaded that hapless country in 1959, have liquidated one million people (about 75 % of the entire population). Or Burundi where the ruling Watusi tribe massacred 200,000 members of the Hutu tribe.

Or Zimbabwe where president Mugabe instituted a reign of terror and murder among the Ndbele tribe last year, and now plans to introduce one-party, i.e., one-tribe rule, thereby following the example of almost all other black African states.

Or Ethiopia where the Marxist government bears a heavy responsibility for the famine, and has the temerity to levy import taxes on relief food donations from the West.

Or at least half a dozen Latin American and Caribbean nations where tin-pot dictators, both right and left wing, engage in brutal repression. Or, last but not least, the Soviet Union which has exterminated an estimated 80 to 100 million of its own people in the last 50 years, and established a regime more heinous than the world has ever known, even exceeding the Nazi horrors of the 30s and 40s.

Speaking about the Soviet Union, isn't it ironic that, while daily hundreds of black Africans try to enter South Africa illegally, lured by the comparatively high living standards there, the Soviets refuse thousands of Jews and other dissidents to get out? But we do not hear about trade sanctions against the USSR. Instead, we roll out the red carpet for their cultural and trade delegations, and we exult over another grain deal.

I realize very well that we are only talking in *relative* terms, since Ugandan

atrocities do not justify South African repression. But compared to the countless Obotes of this world, Pieter Botha is a cooing dove.

Furthermore, where does Canada get the nerve to accuse South Africa for imposing martial law in 36 townships when a mere 15 years ago we did the same in Quebec even before Pierre Laporte was murdered by the FLQ.

Alan Paton, well-known writer and an arch foe of apartheid, pleaded passionately last spring that we do not impose economic sanctions on his "beloved country," since that would hurt the blacks much more than the whites.

Finally, we should remember that the violence in South Africa comes at a time when the apartheid rules are considerably loosened, and that the rioting and murder is mostly directed by blacks against blacks. The brutal killing of a black woman by the crowd, shown on TV, prompted bishop Desmond Tutu to say, "If you do this again, I'm going to tell you — I will find it difficult to speak up for liberation. If you do this again, I am going to collect my family and leave the country that I love very dearly."

If Tutu — hardly a friend of Pretoria — finds it difficult to speak up for liberation, perhaps we should be a little more reluctant to pose as the distant armchair champions.

**Ed Vanderkloet,
Rexdale, Ont.**

Response

You have made many excellent observations, and I certainly agree with your main point. I am not sure, however, that I have fallen into the kind of left-wing mood you describe.

First of all, I have in the past written about the atrocities in Uganda (see "I will survive" in the April 19, 1985 issue), and I have commented unfavourably on dictatorships in Central and South America of the right and left variety. I may not have called for economic sanctions, you're right. But then, these are not always effective. Do you think sanctions would change the caste system in India or improve the status of women in Saudi Arabia?

In fairness to Western countries, sanctions have been applied several times in response to injustices perpetrated by the Soviet Union in Afghanistan and Hungary, and against Poland.

Secondly, I said in my editorial that the real test of how revolting we find apartheid can be found in our own treatment of others who lack honour, and I ended it by saying that we are all equally guilty. I don't hear the left talk this way about apartheid.

But there is a more important point to be made in response to your letter. What happens in South Africa has often been done in the name of Calvinistic Christianity, and that should concern us Calvinists more than what communists and other unbelievers do. The West also thinks of South Africa as "one of us."

Yet, to be fair, your letter hits home to a great extent. We need to be reminded of the one-sidedness of Western indignity. Thank you for reminding us.

Editor.

Family



Pensive Dutchie

Syrt Wolters

With a variant on Shakespeare's famous phrase I would like to state the question, "To allow women in office — is *that* the question which should occupy the mind of the church as if the Kingdom of Christ stands or falls with it?"

I am criticized because I considered the women-in-office" a petty issue. Compared with the danger which the Church is facing today by being slowly "cooked-to-death" by secular humanism — yes, I think the issue of women-in-office is petty. It is *not* essential to being a church of Christ. Personally, I am not in favour of allowing women elders or preachers, but I can live in brotherly peace with others who don't share my vision of the Scriptures on this issue. I am even prepared to live around one communion table with fellow Christ-believers who cannot accept infant baptism. But when it comes to essential doctrines such as the Trinity or the Deity of Christ, or the sole-sufficiency of Christ's redeeming love, then it's a totally different matter.

Believing (and living) that Jesus Christ has been given all authority in heaven and earth is far more essential than the question of whether we can allow women deacons in the Church. It is exactly because the church today is NOT serious about its confession that Jesus Christ has been given all authority in heaven and earth, which makes the "women-in-office" issue a petty one. We break our heads about such an insignificant issue while we do not realize that secular humanism is creeping into nearly all our "ways of life." Whether we shall have women deacons will not determine the status quo of the Church in the world, but what will is the extent to which we have recognized and obeyed the Kingship of Christ.

I reject the notion that in saying that, I want to duplicate the situation that exists in The Netherlands. I do not take my position because I am Dutch, but because the Scriptures are very clear about the Kingship of Christ and what it means for our lives.

I seriously disagree with what Rev. P.M. Jonker said a few years ago, "... It seems that the normal place of the Church in the world is such that it has no opportunity as a recognized part of society to address itself to the ruling powers."

I could hardly believe my eyes when I read that statement. Is the world really "hostile" to the church? Does the world treat the Church so

To be or not to be a woman in office — is that the question?

A response to Rev. Jelle Tuininga

harshly that it has "no opportunity to address itself to the ruling powers? Tell me — what hinders the Church to do just that? And I don't mean that the Church as organization is free to send "messages" or "resolutions" to governments. *These things don't mean a thing!* What I am referring to is the open opportunity we have to *refuse to bow down to the demands of secular humanism when it comes to seeking a job, or when we must choose how the country must be governed.*

Rev. Tuininga may not have women deacons in his church, but how many of his office-bearers earn their bread-and-butter by being a member of a secular union, which tramples under foot the rights of our Saviour Jesus Christ? As long as the Church does not takes its confession seriously, it will never be a powerful witness in the world. Of course not. As long as we accept the norms of the world and live in the world on the terms of secular humanism, the Church will be powerless.

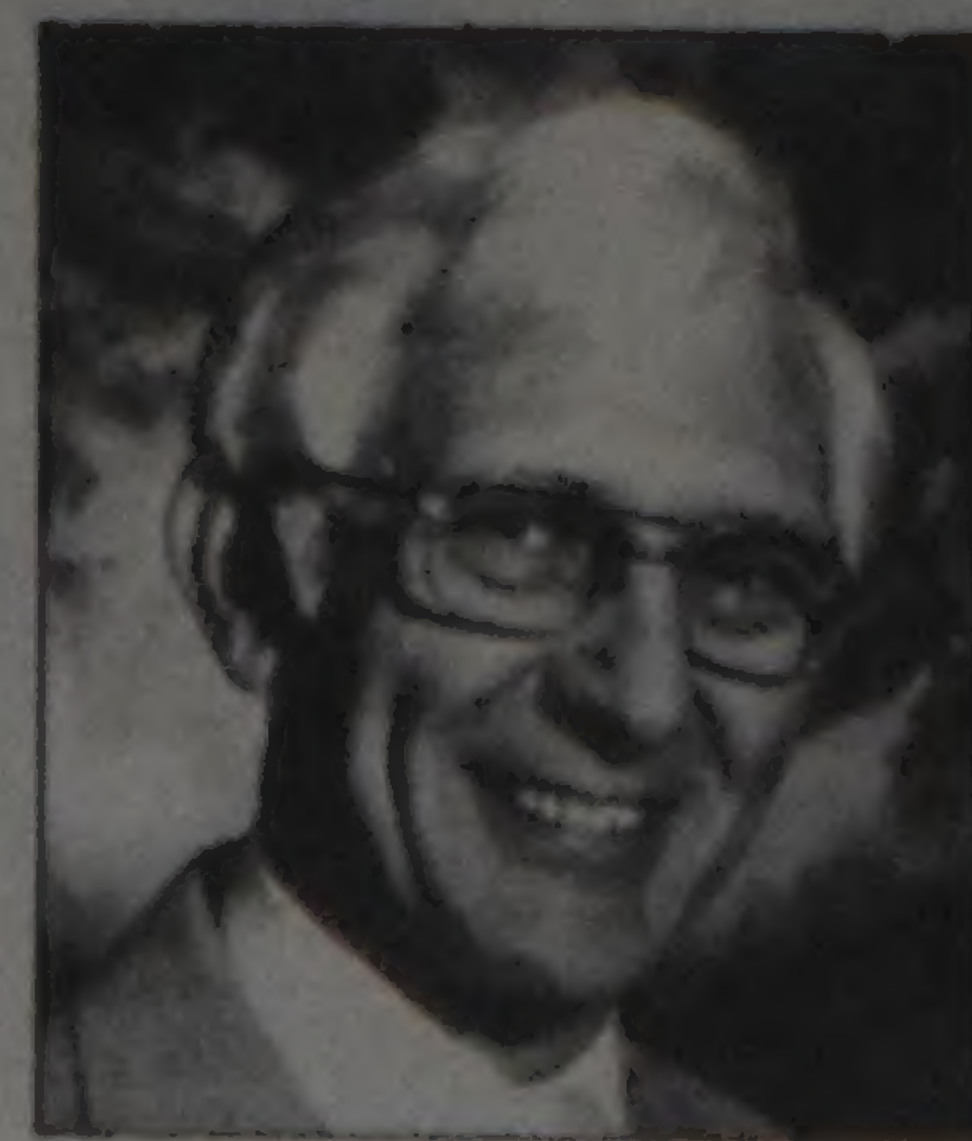
No one should construe from my position that I believe that if only we would form Christian organizations, all will be well. It won't. In fact, when we "stand up for Jesus," we will be ridiculed, reviled, falsely accused and even killed. It is easy to sing about, but doing it is something else. We will be persecuted, but at the same time we will be blessed!

Jesus Himself promises this in the Beatitudes: "Blessed are you ... when you are reviled and ridiculed." Rejoice and be glad. The tragic picture of the church of today is that it is so caught in the claws of secular humanism, that it is, humanly speaking, impossible to be extricated from them. Only when we are filled with the Spirit of God will we be able to get loose.

But are we ready or willing "to be filled with His Spirit?" We have so much to lose, you know! And we want to save our lives. What did Jesus say? "He who will gain his life will lose it, but he who is ready and willing to lose it for my sake shall gain it!"

Unless the Church is willing to lose its life for the sake of Christ, it will be powerless in the world in spite of keeping our councils free of women.

Syrt Wolters owns and operates a barbershop in the Empress Hotel in Victoria, BC



Even the apostle Paul complained that when he wanted to do good, the end-product turned out the opposite. That's why he did not claim for himself any inborn honesty and decency.

Virtuous Christians

Christians want to be known as decent, honest people. We try hard to run a good home, keep lines of communication open, be examples to the folks in the neighbourhood, attend church faithfully, and stay a mile or so away from the evils of this world. When we look in the mirror, we see it: we're decent, honest people. Humility tells us not to claim more although we'd like to be called terrific. If it weren't for us, the world would be in an even greater mess!

Honestly!

As a principal and teacher I lord over a fair number of decent, honest children, the offspring of decent, honest parents. Yet when one complained about the fact that Johnny kicked him, he assured me that it was all Johnny's doing. He did nothing to provoke Johnny. Honestly. And when Carla was late with her assignment, she claimed that she did not have enough time, "Honestly, sir!" Freddie, who was a rather talented lad, failed his history test, but he had (honestly!) studied hard for it.

You know, the sons of Jacob were no shining examples of what people who know the Lord should be like, either. They sold brother Joseph into slavery and grieved their father by claiming that a wild animal had devoured him. Treacherous liars! Yet when the chaps appear before Joseph in Egypt, they claim to be honest men (Gen. 42:11).

There is a lesson in this for all of us. Maybe we should not think of ourselves as honest and decent anymore. After all, by the grace of God we've learned otherwise. Even the apostle Paul complained that when he wanted to do good, the end-product turned out the opposite. That's why he did not claim for himself inborn honesty and decency.

After Joseph's brothers had assured him that they were honest men, Joseph must have felt the old hurt of their hatred once more. That is probably why, in his response, he did not claim anything that was his own. He did not assert his own honour and he did not try to claim decency. He did not present any of his own good qualities. The Scriptures say that he merely stated, "I fear God." That puts the accent on Him who is able to change us. That speaks of Him who purely by grace can put the beginning of obedience into our hearts. It says great things of Him who has the power to turn us into brightly burning lights in the world and into the salt of the earth.

Look in the mirror once more. What you see there is the product of grace under siege by the evil one.

William Rang is principal of the Dunnville Chr. School.

Alberta CRC focuses on Christ's return

Marian Van Til, from a report by Henry Debbink

Have you ever celebrated *Parousia* — the second coming of Christ? If you're a member of a Reformed church, chances are you haven't. There's not much emphasis on Christ's return among Reformed churches.

Ebenezer Christian Reformed Church in Leduc, Alberta, is trying to change that. Its consistory designated July 14 as *Parousia Sunday* and the liturgy that morning focused on Christ's second coming.

How — or why — should one celebrate something that has not yet taken place? "Since all

God's deeds have a retroactive effect it is ... quite normal to do so," says Ebenezer member Henry Debbink.

But, Debbink, adds, "One gets the impression ... that most church members are *not* anxiously waiting (for Christ to return). They do *not* live in expectation. They all believe in Christ's return, but not many expect Him."

Debbink believes that is the case because so many of us are caught up in the "rat race of working for our daily bread" or in time-consuming leisure activities. He points out, however, there is also "a great deal of unbelief, and as a result, a dwindling of love and hope."

Ebenezer CRC celebrated *Parousia* with appropriate hymns and other music. A sermon by Rev. Jelmer Groenewold concentrated on how we, as Christ's Bride, must long for our Bridegroom to reappear. Groenewold contrasted the pain of a sin-burdened Church and groaning creation with the glory of that return.

Debbink acknowledges that "to celebrate Christ's coming one day a year is ... not sufficient." But *Parousia Sunday* at Ebenezer reminded its members that "we should expect Him everyday and live and work with that in mind."

Watch for Calvinist Contact's
40th Anniversary Issue
September 13, 1983.

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Leonard Schalkwyk

Pastoral letters

Did you enjoy your vacation?

The other day I just finished the hardest task of the year: taking a vacation.

I am sure there are more people who have experienced this. For their benefit and comfort I am writing this article. For those who cannot identify with this, I hope it will bring some understanding of the agony a vacation can cause to some people.

I have always had a hard time taking time off, during the week or for a few weeks in summer time. Some consider this to be a case of being a workaholic. Others — who enjoy a vacation intensely — had less kind opinions about it. You are supposed to like a vacation or else

Vacation-haters

During my last vacation I found a very interesting article about this in the *Scrantonian* (July 7, 1985), a daily newspaper published in Scranton, Pennsylvania. It is the result of a ten-year study and survey by Purdue University. The article is entitled, "For some people a vacation can be most stressful."

Why? Because they like their work so

much. It is relaxing for them to be busy. The article states that vacation-haters are people who do not know what "occupational stress" is. In fact, these people seem to thrive on stress. "At the end of the day they leave their work feeling refreshed instead of tired. They get so much enjoyment from their work that they don't need a break. They have so much fun at working that they don't want to spoil it by taking time off."

For them, taking a vacation, makes no sense, it is not necessary, it is even harmful. They slowly deteriorate during vacation time and have to rebuild their vim, vitality and vigour by going back to work. For such people, the absence of a challenge makes life dull. If pressed by family members to take a vacation anyway, they tend to run their vacation like they run their work. They always seek to combine their vacation with some useful work.

Enjoy problems

To me, that newspaper article was an eyeopener. It does fit my picture perfectly and undoubtedly that of many others. I enjoy my work; I love it. The preparation and delivery of sermons is a

most relaxing occupation. I look forward to the new catechism season. Visiting in the congregation is a joy; trying to solve problems makes life interesting. Problems are challenges which the good Lord places before us, to test our mettle, to increase our faith-span and to keep us alert. If God gives you a lot of problems, it means that He trusts you can handle a lot.

Granted, sometimes we can come to the point that we say, "Lord, I hope that you entrust me with less challenges." Someone said to me, "I wish God would not trust me so much that I must handle so many burdens."

But that is Christian laziness. In the Holy Spirit we have every power to withstand every pressure.

You want to find people who have no problems at all? Go and visit a cemetery. Those who passed away and believed in Jesus as Saviour, have no problems anymore. However, those who were not saved have more problems than they ever had on earth.

Sometimes we think that heaven is an everlasting vacation: "Oh, to do nothing, how heavenly!" I am glad that on the New Earth we will be put to work.

At that time work will be relaxing for everyone for we will succeed 100%. Even perfectionists will enjoy their task: at last they will not be dissatisfied with the results.

The proper balance

In the meantime, how about that vacation? If you do not need it for yourself, take it for your family members. They are also part of your job!

I hope that you all have had a good vacation; and may the Lord bless you as you go back to work.

It is a privilege to take a vacation.

It is a privilege to work.

Don't be a workaholic.

But don't be a vacationaholic either.

Let us try to keep a good balance.

Paul would say, "Whether we eat or drink or whatever you do, do it all to the glory of God" (1 Corinthians 10:31).

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ont.



MEDIA

SCAN

Henry Knoop

The need for mediacy training

Our society regards literacy as one of the hallmarks of civilization and prides itself in its educational programs. Yet, I don't think many people will disagree that a new literacy is challenging our print-oriented culture: increasingly, we are living in a visually-saturated society. The popularity of television, the bombardment of advertising, the appeal of movies have been documented in study after study. Students watch more TV by age 18 than they spend time in school; magazines need up to 60% advertising to generate enough income to survive; movies are costing their producers millions of dollars and are treated as commercial investments.

In our schools we present a curriculum to prepare students to responsibly take up their place in society. Traditionally we focus on the three R's, as rustic as that might sound. Present high school graduation requirements include, among others, five English courses, four math courses, and three history courses. Lacking in the list is a course in visual education, or mediacy — the ability to understand, analyse and use the modern (visual) media of communication. Although individual topics involving media awareness are dealt with in existing courses, most schools, if they offer media courses at all, leave it as an option. Grade schools do little better, seldom venturing into television or movie awareness in a concentrated manner. The unfortunate result is a generation of students who see visual media as entertainment only, and print as education.

What can be done? Encourage local schools to develop mediacy programs throughout their entire curricula, from primary through secondary levels. For example, in the primary

grades, just as a child learns to identify sounds and words and begins to put them together into sentences, so he or she could be instructed in pictures and how meaning is determined through angle, colour, and focus. Pictures could be arranged into a sequence for meaning on a narrative level, or the illusion of movement could be created through flip books. Likewise on the intermediate level film and video terminology could be taught in much the same manner that language structure is. Students could view films and videos and be encouraged to make simple films or videos just as they are, at present, involved in writing stories and reading books. High school courses could study videos and movies in depth in the same way literature is studied.

Obviously, preparation will have to be done on the part of teachers — through summer courses or workshops — in order to implement such a program. It is entirely justified to look to our schools for leadership in this area; many parents are ill-equipped to instruct their children in media methodology, having been educated themselves in an era before the onslaught of television and videos.

For Christians, the technology of television, radio, and film are wide open for our use. They, too, can be used effectively and creatively in Kingdom service. But where are our film makers, video artists, and television producers?

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ont.

U.S. justice department study links pornography, child abuse

... continued from page 1.
Reisman said, "Many people read sex magazines to learn about sexual behaviour. If some sexual-education materials portray children as desirable sex partners for adults, this may be of vital interest to parents and citizens who are concerned about

increases in child sexual abuse. "More disturbing," she continued, "law-enforcement officials find sexually explicit materials, including these three magazines, at the scene of large numbers of sexually violent crimes."

Koreans model mental health facility after American Christian Hospitals

GRAND RAPIDS (RES) — In Seoul, Korea, a Christian institution to serve mentally impaired and elderly persons will be erected after the model of Pine Rest Christian Hospital in Grand Rapids, Michigan, Rest Haven Christian Convalescent Home in South Holland, Illinois, and the Luke Society's Cary Christian Center, in Cary, Mississippi.

The Korean Christian Medical Evangelistic Association (KCMEA), which will build the facility, recently secured the equivalent of \$6 million in support from a large

Presbyterian church in Seoul to construct the hospital. KCMEA itself emerged from medical-evangelistic work begun in the 1960's by Dr. Peter Boelens, executive director of the Luke Society, a Reformed agency consisting of medical and dental professionals dedicated to the field of missions. The Luke Society also sponsored the trip by KCMEA's president, Hong-Bom Kim, to America, where he toured the three American institutions.

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Church

Marian Van Til, page editor

Pastoral Pondering

Involvement: a dirty but necessary business

*Let not this weak, unknowing hand
Presume Thy bolts to throw,
And deal damnation round the land,
On each I judge Thy foe.*
Alexander Pope

John Tenyenhuis

It is rather easy for churches and their leaders to make hefty pronouncements about what goes on in the world. Pastors are good at monolithic statements about a variety of crises in distant places.

We see the church often far removed from areas of intense conflict and its leadership nevertheless making statements about such conflict.

Let other institutions run the risk of being misunderstood — better to state the ultimate principles and safeguard the church's distance. The church may thus claim, of course, to remain uncompromising. But it is then of no real service in the world.

God Incarnate: the ultimate involvement

God's way of healing, His way of saving is His involvement in human crises. He does not just make heavenly pronouncements. The whole point of the Gospel is that Holy Other God came in the person of Jesus Christ and got involved in the stink of humanity. What a risk! Jesus — incarnate Son of God — calls on His church to go into the whole world with that Gospel.

In our times, in the small circle of Reformed churches, I think we have done that some; gotten involved. I am thrilled by the memory of the willingness of people of limited skills and finance who, even so, saw a vision for distinctive reformational Christian action.

Excuses for non-involvement

What is evidenced more and more in Reformed communities is a retreat from practical action because certain definitions are not shared, because certain jargon does not come forth, or because some things are not said in the old ways.

I am saddened when a barrage of criticism is directed toward those who are busy in our society trying to make their Christian principles practical; it comes from those who seem to retreat further and further to a distant perch where the pot shots are easily launched but nothing is done to get involved in the dirty but necessary business of making things better.

Don't wait to get involved

No one should applaud any and every organizational effort of Christians to do what is practical and concrete, but we may not wait until every detail, every theological nuance, and every statement of jargon is intact and agreeable to all before we act.

Incarnational theology has been our reformational approach. It is the biblical way that we must not abandon.

Let's steer clear of condemning pronouncements from afar and from the maiming criticism of one another in the Reformed community. Let's resolve to be of Jesus Christ's Kingdom in this world and get busy in the vast dimensions where His Lordship must lead us.

Rev. Tenyenhuis is pastor of First Christian Reformed Church, Montreal, Quebec.

First immigrant pastor retires

Bert Witvoet

GRAND RAPIDS, MI — After 34 years in the ministry, Rev. Gerard Bouma is throwing in the clerical collar by retiring at age 63. Born in Zwolle, The Netherlands, in 1922, the son of the Rev. Dr. C. Bouma, and having served the *Gereformeerde Kerk* in Capelle a.d. IJssel for one year, Bouma came to Canada on the Maasdam in September of 1952.

In spite of a front-page article in the February 1, 1985,



Rev. Bouma visited Synod 1985 as an observer

Church News

Christian Reformed Church

Called

— to First, Owen Sound, Ont., Rev. John De Jong of Georgetown, Ont.

— to Immanuel, Brampton, Ont., Rev. Anthonie Vanden Ende of Westmount, Strathroy, Ont.

Accepted

— to Bethel, Acton, Ont., Rev. Dirk Miedema of Dresden, Ont.

— to Hebron, Renfrew, Ont., Cand. Bart Velthuisen

New Clerk

Penticton, BC: Chester Baarda, Penticton CRC, Box 491, Penticton, BC V2A 6K9; 604-498-6456.

New Stated Clerk

Classis Chatham: Rev. Philip Stel, Bethel CRC, P.O. Box 6008, Station D, London, ON N5W 5R6

Address Changes

Rev. Jac. Geuzebroek, 108 Markville Rd., Markham, ON L3R 4V6; 416-479-0089. Effective Sept. 1, 1985.

Rev. Henry Getkate, 36 Coverdale Ave., Cobourg, ON K9A 4H3; 416-372-9258. Effective immediately.

Rev. Dirk Miedema, 369 Queen St., Acton, ON L7T 8M6. Effective immediately.

Rime or Reason

*Once a cent, now two bucks;
we saw costs increase and grow.
All is in a state of flux,
yes, even the status quo.*

Sy Nodd

*Sy Nodd and Klaas Sis
buried the axe
when each was assessed
a Poet of the Year tax.*

Klaas Sis

The Willowdale Chr. Ref. Church of Toronto, Ont.

invites applications (for a half-time position) in youth and outreach ministry.

Ordination not essential.

Please contact in writing

Pastor Jack Westerhof
76 Chelmsford Ave.
Willowdale, ON M2R 2W4

issue of *Calvinist Contact*, which referred to the Rev. George Hoytema as the first immigrant pastor, Bouma turns out to be the real pioneer. He came just ahead of Hoytema.

The last minutes of the meeting of Classis Ontario (the classis that split into three: Western Ontario, Central Ontario and Eastern Ontario) tell the story. The minutes are dated December 3, 1952. According to these minutes the Rev. G. Bouma was welcomed as pastor of Essex and as delegate to Classis. The Revs.

Hoytema and Numan were welcomed as "pastors-elect." At that same classis meeting these two brothers submitted to a *Colloquium Doctum*, and permission was given for their ordination.

Gerard Bouma served the Essex CRC for six years, after which he dedicated 14 years of his ministry to First London CRC. Not being inclined to move around much, he spent the last 13 years serving the East Paris CRC in Grand Rapids, Michigan. He plans to spend his retirement years in that city.

Seventh-Day Adventists experience rapid growth

NEW ORLEANS, LA. (EP) — The 2,300 delegates attending the 54th world conference of the Seventh-day Adventist Church at the Louisiana Superdome here were told that theirs is one of the world's fastest growing Christian denominations.

It took 92 years for the church to reach the first half

million mark; the church now numbers 4.5 million, and has added the last half million in less than two years. During the denomination's "1,000 Day of Reaping" evangelism program, which ran from September, 1982 to mid-June 1985, 1,171,390 people joined the church, an average of 1,171 persons per day.

RCA gets new hymnal

Rejoice in the Lord seems an appropriate name for a hymnal.

It's the title of the just-released hymnal of the Reformed Church of America (RCA). The hymnal is published by Wm. B. Eerdmans of Grand Rapids, Michigan and saw its first use at the General Synod worship services recently. The RCA

General Synod met from June 15-21 at Western Michigan University, Kalamazoo, Michigan.

Rejoice in the Lord is available in Canada for \$12 from the Reformed Church Centre in Cambridge, Ontario. from information in *Pioneer*, July/August, 1985

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Protestantism is becoming increasingly conservative

SANTA BARBARA, Calif. (EP) — The once-dominant liberal and moderate denominations are quickly becoming a minority in American Protestantism, according to figures compiled by Harvard University's William Hutchinson for a small conference with the theme, "Does Liberal Protestantism Have an American Future?"

Presbyterian, Episcopal, Methodist, and similar congregations have been called "mainline churches" because they represented the great

majority of US Protestants. In 1920 mainline bodies constituted 76 percent of America's Protestant population, but by last year that figure had fallen to 53 percent.

The two dozen sociologists, historians, and church leaders that attended the conference earlier this year, reached no consensus on what was needed to reverse the mainline church slide. They agreed, however, that the churches are suffering from aging membership, relatively few young adults

(compared with evangelical, charismatic, and fundamentalist churches), and lack of a stirring message.

Survey material showed specific weaknesses in mainline churches:

They are disproportionately made up of people over age 50. The percentage of older church members is out of step with the demographics of conservative churches, and of the population at large.

They have failed to retain more conservative children of liberal parents. "It is now

firmly established that the prime source of membership losses sustained by the liberal denominations is the failure of the offspring of their members to affiliate with a liberal religious body," said Benton Johnson of the University of Oregon.

They aren't getting as many new members through "church switching." Mainline churches, never characterized by aggressive evangelism, used to receive many new members from more conservative and morally strict churches with a

lower social-economic makeup. Now conservative Protestant churches have been relating more to social and political issues, and have begun to attract a broader middle-class constituency.

They lose a greater percentage of their church members to "secular society" than do conservative churches. Among church members below age 45, the conservative churches lose only 5.6 percent of their members, while liberal denominations lost between nine and 12 percent.

Hutchinson suggested at the conference that minority status need not be a devastating blow for liberal and moderate churches. He cited the strong peace witness made by a small group of Quakers, and noted, "These churches can be a creative minority."

Political chaos in Peru threatens Bible translation

LIMA, Peru (RES) — Homer and Marion Emerson, veteran missionaries of the Presbyterian Church in America (PCA), are close to completing their translation of the Old Testament into the Quechua language. But now, according to a report in the *Presbyterian Journal*, their project is threatened by the political chaos in the mountainous jungle areas of Ayacucho and Huancavelica.

The Emersons are part of a team, organized more than 30 years ago, which has been translating the entire Bible for those who speak Ayacucho Quechua, the native language of the troubled region.

Existing Quechua literature, New Testaments, hymnbooks, etc., has sold well for years in the area. The 1981 version of the Ayacucho New Testament sold many more copies in three years than the 1958 version sold in the previous 20 years.

But now with the economy in

shambles, particularly in the jungle region, "the sales have dwindled to a small trickle because the people just don't have the money," write the Emersons. "The terrorists have threatened to kill anyone who plants more than enough food to barely stay alive — let

alone for a cash crop. Half the churches and groups in that area are not even meeting because of threats, which they know only too well are not just idle words."

To assist Quechua-speaking Christians unable to purchase the translated portions of

Scripture, the PCA's Mission to the World has agreed to subsidize the price of the books so that they will sell for about 50- per copy. "But when a brother or sister has no money," add the Emersons, "even 50- is a fortune."

Margaret Burke's prayers answered — twice

ROCHESTER, N.Y. (EP) — Burke, a destitute mother of three, had gone to St. Jude's Roman Catholic Church every day praying for help. On her ninth day there — when novenas, or ritual prayers, are to be answered — she found \$10,000 at the foot of a statue of St. Jude in Gates, a Rochester suburb. Believing the money was a miracle from heaven, she paid bills, fixed her car, and got an apartment for her family.

The money was left by a parishioner as an anonymous donation for answered prayer,

said the Rev. John Steger, pastor of the church. Burke was charged with grand-larceny when police discovered she had taken the money.

Parish officials went to court to have charges dropped. "I think people of faith felt the

thing should be set aside," said Rochester's auxiliary bishop, the Most Rev. Dennis Hickey. "They weren't making any judgment on the merits of the case, but as prayerful people they didn't want this thing to stew."

West German Protestant church decreases

BONN (RES) — Statistics indicate that the West German Protestant Church shrank by 0.8 percent to 25.5 million members in 1983. Church

attendance, however, has remained fairly constant: an average of only 5.5 percent of members attended Sunday worship each week.

Attention Preachers

The Congregation of W.E. Chr. Ref. Church has offered its Pastor of 11 years a study leave.

This leave of absence will take place from Sept. 1 '85 until Jan. 1 '86 during which time our pulpit will be vacant.

If you happen to be in Edmonton sometime during this period and are willing and able to lead our Sunday worship services, please call or write to:

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Brooks-CKBR. 9:00 a.m. 1340
Edmonton-CHQT. . . . 7:30 a.m. 1110
Edson-CJYR. 10:00 a.m. 970
Ft. McMurray-CJOK. 9:00 a.m. 1230
Taber-CKTA. 8:00 a.m. 1570

BRITISH COLUMBIA

Abbotsford-CFVR. . . 11:30 a.m. 1240
Burns Lake-CFLD. . . 9:15 a.m. 1400
Kitimat-CKTK. 8:30 a.m. 1230
Osoyoos-CKOO. . . . 8:30 a.m. 1490
Penticton-CKOK. . . . 8:30 a.m. 800
Port Alberni-CJAV
(Tues). 9:30 a.m. 1240
Prince George-CJBC. 8:30 a.m. 94.3
Smithers-CFBV. . . . 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Terrace-CFTK. 8:30 a.m. 590
Vancouver-CJVB. . . 9:30 p.m. 1470
Vernon-CJIB. 9:30 p.m. 940

MANITOBA

Aitona-CFAM. 9:30 a.m. 950
Boissevain-CJRB. . . 9:30 a.m. 1220
Steinbach-CHSM. . . 9:30 a.m. 1250
Winnipeg-CKJS. . . . 9:15 a.m. 810

ONTARIO

Ajax-CHOO. 9:30 a.m. 1390
Atikokan-CFAK. . . . 10:30 a.m. 1240
Chatham-CFCO. . . . 11:30 p.m. 630
Brantford-CKPC. . . 10:00 p.m. 1380

Ft. Frances-CFOB. . . 10:30 a.m. 800
Guelph-CJOY. 9:30 p.m. 1460
Hamilton-CHAM. . . . 7:30 a.m. 1280
Kapuskasing-CKAP. . 9:00 a.m. 580
Kingston-CFMK. . . . 10:00 a.m. 96.3
Newmarket-CKAN. . . 9:30 a.m. 1480
Ottawa-CFGO. 8:30 a.m. 1440
Owen Sound-CFOS. 10:30 a.m. 560
Pembroke-CHOV
(Sat). 6:00 p.m. 1350
St. Catharines-CKTB9:00 a.m. 97.7
Sarnia-CHOK. 6:45 a.m. 1070
Stratford-CJCS. . . . 8:45 a.m. 1240
Wingham-CKNX. . . . 10:30 a.m. 920
Woodstock-CKDK. . . 8:30 a.m. 1340
St. Marie-CFYN 10:00 a.m. 1050

NOVASCOTIA

Digby-CKDY. 5:00 p.m. 1420
Kentville-CKEN. . . . 5:00 p.m. 1490
Middleton-CKAD. . . . 5:00 p.m. 1350
New Glasgow-CKEC7:30 a.m. 1320
Sydney-CJCB. 8:00 a.m. 1270
Windsor-CFAB. 5:00 p.m. 1450

NEW BRUNSWICK

Fredericton-CFNB. . . 10:30 a.m. 550
Newcastle-CFAN. . . . 9:00 a.m. 790
Saint John-CHSJ. . . . 9:00 a.m. 1150

FRENCH BACK TO GOD HOUR PROGRAM IN CANADA PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall. . . . 9:30 a.m. 1170
CFCL-Timmins. 9:30 a.m. 620

QUEBEC

CHRS-Montreal. . . . 8:00 a.m. 1090
CKLM-Montreal. . . . 9:15 a.m. 1570
CKCV-Quebec City. . . 7:15 a.m. 1280
CHLN-Three Rivers. . 7:45 a.m. 550

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Education

Henry de Jong, page editor

Chalkmarks

The pain of it all

The hectic life of a teacher probably causes them to approach this newsletter with an attitude ranging from apathy or moderate interest to perhaps disinterest or even annoyance. I've considered how to stir and lay hold of each person's loaded mind — colour, comics, controversy! However, I finally decided on what is perhaps most practical of all — brevity! Brevity acknowledges your lack of time and also my lack of original ideas.

It strikes me that curriculum development has become quite a burden in our schools movement. It is both time consuming and mind consuming. Most of all, it necessitates bridging that vast gap between principles and practice. That's hard!

Nicholas Wolterstorff writes, "One of the most pervasive features of our human existence is the breach between our actions and our stated aims." He finds that its presence in the Christian School movement "constitutes one of the most important reasons for the movement's not having been more effective than it has been." (School and Curriculum, N.U.C.S., 1969, page 1).

Now, of course, that is not to suggest that a good deal of curriculum work is not going on. It is! But, much of it is quite private — within our own minds or classrooms or program books. It is not available to be assessed or evaluated by outsiders and certainly not published!!!

Exposing one's knowledge or ability in that way is a risky business. Our unit of work may be found to be less effective, even less Biblical than it should be. It may be picked to pieces by theological heavies and labelled as belonging to some school of thought that we have never even heard of!

May I encourage teachers to take the risk of getting involved in curriculum development regardless. In doing so I make the following observations.

There is no such thing as a perfect curriculum or perfect unit of work. We may never present or publish curriculum units which are totally satisfactory. Does that matter? Surely not. Our curriculum ideas are meant to assist, to stimulate, to encourage others. We are not saying, "this is the way it must be!" We are putting forth our understanding on a certain subject at a certain point of time. We then seek the response of our brothers and sisters in Christ to improve what we have done.

Let us not have unrealistic expectations about our own initial curriculum work. Let us not be unreasonably critical of another's work. Surely our intention — indeed, our expectation — is to work together and help each other.

This suggests a second observation, regarding the value of curriculum work in promoting trust between us. It is good to depend on each other. It is good to assess each other's work. It is important to trust each other and to make opportunities to communicate, interact and grow together. Curriculum development necessitates such involvement.

Finally, curriculum work is important for one's own sake. It makes one think! It makes one work outwards from the Scriptures and apply the principles of God's word to life and teaching.

from Curriculum News,
The National Union of Associations for
Christian Parent Controlled Schools,
Blaxland NSW, Australia

Tribute to a teacher

Louis Y. Van Dyke

It was pure happenstance that we had met again. She had come to visit friends and relatives in her old home town, my town of current residence. She didn't recognize me and small wonder! A balding gray-beard bears scant resemblance to the restless towhead of 45 years ago.

We really didn't get a chance to talk — there were so many who wanted to shake her hand — but during our brief conversation, I did learn that she had retired, and, yes, she did remember me, but she was a little vague on the details. That struck me as strange at first. Somehow I had thought that I would have remained as vividly in her memory as she had in mine.

For three years, when I was in grades five, six, and seven, she was (except for my parents) the adult with whom I had had the most contact (she couldn't have been very old then, but I thought she was ancient). While I still remember all of my teachers, she is the one who stands out in bold relief. Yet, in a teaching career that spanned more than 40 years, that three-year stint must seem as a mere flick of the wrist to her, and of the hundreds, perhaps thousands, of fifth graders that she had seen come and go since, why should I stand out? Nevertheless, we all know that a year seems much longer to a fifth grader than it does to an adult. While those three years may have passed quickly for her, to me they stand out as big as life.

I remember her well! She was tall, had brown hair, and she did not wear glasses then. Most of the time she was soft-spoken, but on occasion she could raise her voice and more than once I was the just recipient of those outpourings of righteous indignation. I wonder if she remembers the time that several of us had to stay in both morning and afternoon recess for a whole week? We had been bouncing dirt clods off the school roof, getting an inexhaustible supply of ammunition from a neighbouring garden. I suspect that the punishment was not so much for clod-bouncing as it was for denying our guilt even though we had been caught red-handed! By the way, I still have the autograph book that she gave me for Christmas, 1939.

The first few minutes after lunch hour was story time. *Bobbsey Twins* was standard fare when the girls got their way, and *Hardy Boys* was served up when the boys had all they could take of Bert and Nan.

On the board at the side of the room was the Bible text to be memorized for the week as well as the list of spelling words. Friday afternoon was



A balding graybeard bears scant resemblance to the restless towhead of 45 years ago

the time for reciting the Bible passage or perhaps a poem for the week. (Do fifth graders still memorize poetry?) I can still get through some of Longfellow's stuff, and Psalm 19 and Ecclesiastes 12 come readily to mind.

And how she worked us on English grammar! The chalkboards were full of diagrammed sentences. We learned what an adverbial phrase was and we knew where it belonged. (I don't know if my sentences get diagrammed anymore).

In Depression years school libraries offered pretty meagre fare, so when I got restless or bored she allowed me to read the sixth grade history book. Somehow she knew that I could usually be bought off with a history book. We call it building bridges nowadays. Come to think of it, we were getting an education in the basics then and we hadn't even heard of the word!

Well, things have changed a lot over the past 45 years. The little two-room school (a remodeled church, actually) is only a memory now, fortified by a glance at an old photograph. My friend and fellow culprit in those classroom escapades has lain in the local cemetery for the last 35 years, his grave marked by one of those stones commemorating fallen service men. When she wanted to duplicate material for a test or for a picture to colour on Friday afternoon (if we were good), she used a clumsy device called a hectograph on which

she had to churn out laboriously one page at a time. I composed this piece on my computer, and I can make multiple copies in seconds. I met and married another of her former fifth graders from another school and another town. And in another year, my granddaughter will be a fifth grader.

So now she has retired. I am sure that she has taken with her a trunkful of memories and reflections, and unless I miss my guess a whole lot, somewhere lurking in that pile is the query as to how effective a teacher she really was over all. If she multiplies my experience by the number of fifth graders that she has taught over a span of 40 years, she will catch a glimpse of the impact that she must have made.

Some things change a lot, but some things don't change at all. One item that is changeless is that Christian school teachers are really educating for eternity. Either the process of shaping our minds and directing our thought patterns recognizes Christ as Lord of all or it doesn't. It's as simple as that. That immutable truth brought home through a kaleidoscope of pedagogical change is the rock upon which our Christian education rests. It is the cause to which she has contributed so many years and so much effort.

Louis Y. Van Dyke is a professor of History at Dordt College, Iowa.

HELP! us fund the following approved loan applications:

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New school rents from St. Johns Ambulance

The Renfrew & District Christian School will begin its existence in a small but adequate building rented from the St. John's Ambulance. Confirmation of this rental has just been received, and during the month of August the school will be painted, cleaned and prepared for the 13+ children who will pass through its doors

in September.

Along with principal Hank Schaly, four others have committed themselves to teaching at the school for a small honorarium.
H.D.J.

A roommate — what's that?

Lillian Paton

Among the many unique and unidentified species of this vast universe exists a certain breed of individuals, who, with the help of Webster; *have* obtained an identity and are actually classified as normal individuals of our society — they're called "roommates."

Sometimes they resemble a dirty pair of gym socks — you really don't want them around, but you still need them and you can't go without them. You can't just throw them out (besides; they usually feel like throwing *you* out!) and you can't just ignore them unless you're functionally deaf; and even if you are, when you're trying to sleep after working nights, they sometimes create enough noise to wake up the dead.

At times you could wring their necks for leaving windows open at 0600 hours. Who wants to have their nasal passages frozen together before their shower, anyway? Roommates: ugh!!

Just when you're putting the final touches on your freshly baked cake, they steal the last bit of icing you needed for the corners; and if that's not enough, they end up leaving their sticky finger prints all over the just-cleaned fridge and the pages of one of your books. What memorabilia, eh?

On the Saturday that you have a whole list of things to do; they manage to steal the washer first, eat their breakfast first, want to use the phone before you, and then insist that you go for a two-hour walk

with them!

They tell you of grocery specials a few minutes before the store closes or the day after the special ended — what sweethearts!

When you're half asleep in the middle of the night and you get up to go to the bathroom, to your dismay you find two lousy squares of tissue left on the paper roll — and the new rolls are shoved to the back of the cupboard and thus it becomes awfully inconvenient and virtually impossible to reach them while you remain seated!

There have been days when I've been very frustrated with roommates; either when my defenses were low; or just plain not understanding them. Just after you vacuum your room for the first time in weeks, they come into it wearing their muddy shoes to share their excitement over receiving a letter from their great-aunt Bertha who lives in Nairobi and whom they've never met! So much for clean carpet?

After a long demanding shift when you arrive home tired and quite famished, you sail to the fridge at the mouth-watering thought of sinking your teeth into that last piece of apple pie, or the left-over chili — only to find it gone.

You wake up in the morning and it's raining. Your back is sore and you have no energy. You couldn't care less if the world existed, and to top it all off you feel inadequate and downright miserable.

You know what?

Those roommates are there beside you. They give you a backrub and bring sunshine

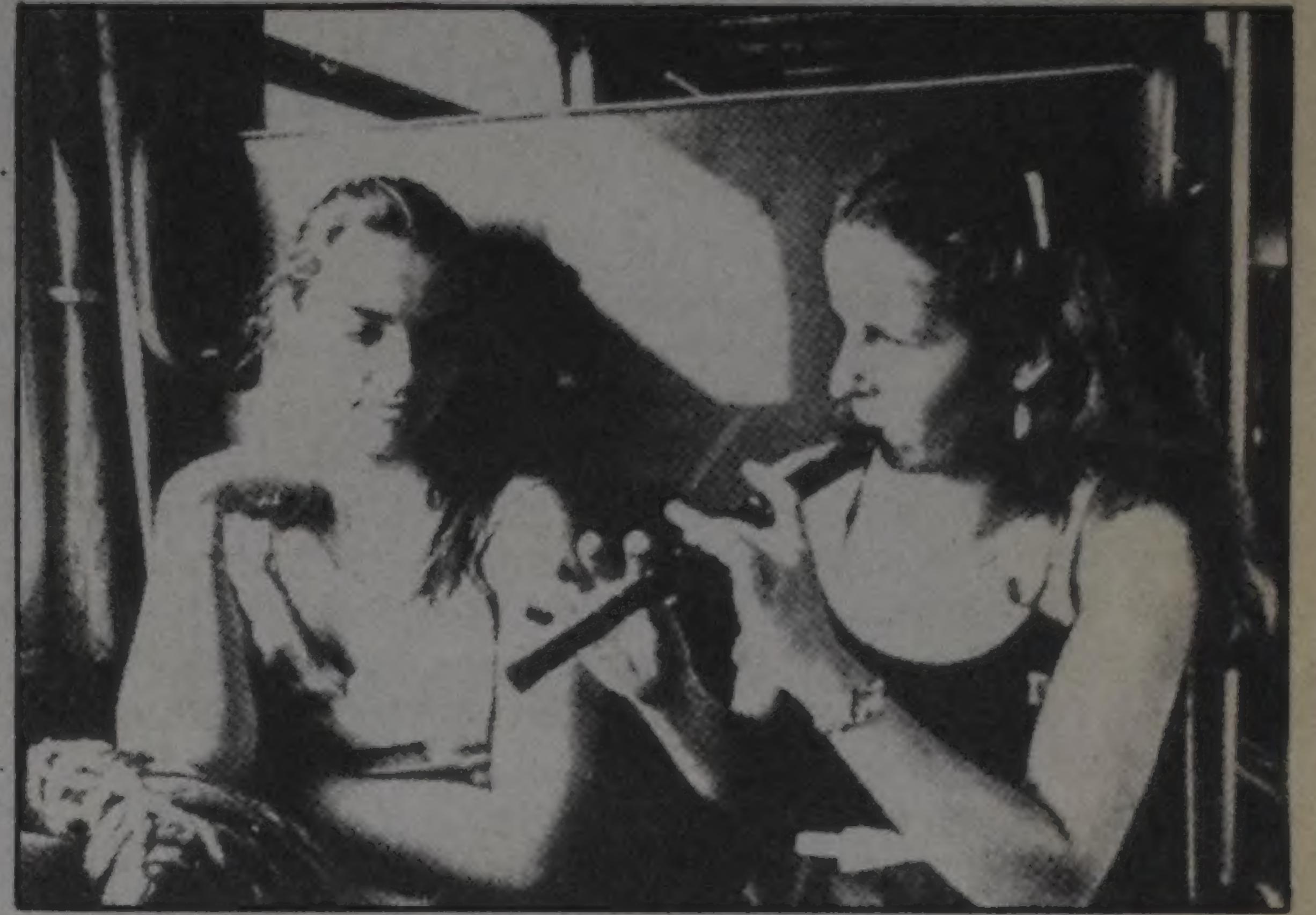
into the room with them with just a smile. They gently yet sternly order you out of bed and into the shower (only after they've sneaked in to close the open window for you!) When you pull yourself out of the shower, your steaming hot breakfast is ready for you and the cassette recorder is in full swing with one of your favourite tapes. Then they begin to discuss their plans and ask if you'd like to go along with them.

They're sensitive to you and seem to know when to talk and when to be silent. At times it is in their silence that you realize just how much they care for you.

They can take a joke and give one, and although they've heard yours a thousand times before, they still manage to laugh!

They have the kleenex box ready if you feel like letting your tears flood the place; and then they understand your tears. When you feel low they pick you up and make you feel like a person again. They can pick a daisy or dandelion for you and make you feel as if it were a rose.

Their smile and a hug is the best therapy for any ailment! They acknowledge the finer



Roommates are always there

things of life, appreciate this beautiful world to its fullest — the ocean, the flowers and people.

They're interested in what you do and when they ask you how your day was; they really want to know! They're there with a listening ear and 99 percent of the time the advice they give is right.

They hope with you; dream, laugh, cry and pray with you. They allow you to be the crazy and sometimes intolerable person you are. They allow your wishes to turn into goals, they encourage your goals to melt into dreams, and where possible, they help your dreams come true.

And they let you eat all the red jello you want! These things and many more are what my roommates are and what they mean to me.

But the most precious thing is that they're also Christians and they share with me the most beautiful, priceless, fulfilling person in the world — Christ.

That is what a roommate is. ... And I thank God for them.

Submitted by Ann Reyneveld from St. Anthony, Nfld., who received this piece of writing as a gift from her roommate Lillian. Ann writes: "It is special because it sums up what it has been like to live together for the past half year. In that half year we have shared many things, but the best one was Jesus!"

MUNICIPAL ENUMERATION

Starting September 3, 1985, an enumerator, carrying a proper identification card, will call at your residence for a few minutes to check basic information required in determining:

- your eligibility to vote in the municipal and school board elections to be held on November 12 this year;
- the allocation of education property taxes between the public and separate school systems;
- the distribution of provincial grants to local governments to help reduce tax bills;
- the preparation of jurors' lists; and
- population information needed for other municipal programs.

The enumerator must record such information as the name, age, property status (e.g. owner or tenant), school support and residency of all members of the household.

When the enumerator visits, please check that the information on the Enumeration Notice is correct. If it is not, revise it and verify the changes.

If you are not home, a Notice will be left for you. If changes are necessary, please make them and mail the Enumeration Notice, as soon as possible, in the pre-addressed postage prepaid envelope accompanying the Notice. For any additional information, please contact the local assessment office.

New campaign launched for school prayer amendment

WASHINGTON, D.C. (EP) — A coalition of religious and political groups led by the Moral Majority have launched a new campaign for a constitutional amendment permitting school prayer.

Rep. Thomas Kindness (R-Ohio), chief House sponsor of the proposed amendment, said public pressure is needed to keep his bill from being lost in the "black hole" of the House Judiciary Committee. Kindness has 78 co-sponsors of his resolution, but needs 218 signatures to force the matter to the House floor.

A news conference has been

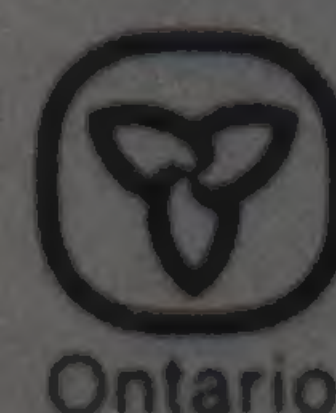
held with students who have been disciplined for practising religion in their public schools. Roy Jones, legislative director for the Moral Majority and head of the Coalition for School Prayer, said the group may also have a prayer vigil at the Capitol, where students will "do what they can't do in schools in the fall," — pray.

The new push for a constitutional amendment on voluntary school prayer was sparked by a Supreme Court decision last term, striking down on Alabama school prayer law.

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Special Report

Former Shell Chairman talks about Dutch economy — Part 2

Wybe Bylsma

Last summer Mr. Wybe Bylsma and his wife paid a visit to Holland to find out what has happened to the country of their birth since they left in the early fifties. Wybe managed to conduct some interviews with Dutch leaders, one of whom is Mr. Gerrit A. Wagner, former Chairman of the Board of Royal Shell. We are happy to publish the second and final part of his interview. Last week Mr. Wagner talked about economic developments in The Netherlands. This week he comments on Japan, Venezuela and other Latin American countries, as well as on the impoverishment of the churches in Holland.

Earlier in the interview Mr. Wagner had mentioned Japan. "That (country) has fascinated me a lot too," I said. "Japan has risen from a poor state. What is the quality they have that we don't seem to have? What can we learn from them?"

"I could write a book," he answered, "which I won't do, but let me give you just a few lines. And please note that I do not pretend to give you the answers. There are many answers, but there are a few things which may be mentioned.

"First, there is an entirely different culture in this sense, that they believe in hard work. They believe in discipline, even if it is imposed. In fact, I often think they ask for it. In the second place, they automatically work in teams and groups, which is inherent in their culture. Have you ever noticed that when you travel about, and you meet a Japanese in a hotel, there are always six or Never alone. They are always in teams. So there is that cultural difference. And there is also an entirely different system of trade unions, for they have vertical unions and horizontal unions.

"Did you know that the economy of Japan as we see it from the outside, in their famous names and products — Seiko, Toyota, and Datsun motorcars and Mitsubishi — represents no more than 15% of their economy? When we compare the efficiency of our major industries with that of their major industries, they win. Usually they win. And if you ask yourself, 'Well, do they pay their people properly?' the answer is yes; their workers are as expensive as our people are."

"But what you don't see is the 85% of the economy that is

behind those corporations. I wouldn't say they are the sweatshops of Japan, but ... no social security. There's nothing. They are small, hard-working businesses. There are thousands of little guys and shops and private businesses supplying those corporations. We don't have that."

Efficiency and quality

"But there is one other thing we have to learn from them. A friend of mine said not so long ago, 'We in the West go for efficiency. We want to know how much (a product) costs and what it takes to get it. And (only in the second place do we talk about) a good product or a good service.' The Japanese do that too (i.e., striving for

bought one of the new Detroit products: bigger, faster, more expensive, and shinier. But after a while his broke down, and it had to be repaired. It broke down again and had to be repaired. She kept saying at breakfast, 'Your car running today?' Hers was always running, and, of course, he could not stand that. Finally he had it all repaired, absolutely perfect. The car was really looked after and in good shape.

"A few days later she was with him in the car, and there was a noise. Somehow he could not find out what it was, so he was very angry. He took the car back to the dealer and said, 'Now this is the last time!' They finally discovered what that particular noise was. They opened the inside panel of the right-hand door and found two empty Coca-Cola bottles.

"And here is the moral of the story. The wife said, 'you see, that wouldn't have happened to my car. First, the Japanese don't drink Coca-Cola. Second, if they do, they don't do it on the assembly-line. If they did, they wouldn't leave



Wybe Bylsma (l.) poses with Gerrit Wagner

efficiency), but their first priority is excellence, quality! And that's where they win. And that's what we have to relearn. And we are doing that.

"I have an anecdote which may or may not interest you. It illustrates what I mean. It is, of course, not true. There is this American who had to buy a new motorcar. His wife wanted a new car also ... and she bought a little Japanese car. He

the empties about. If, however, they forgot about the empties, they wouldn't stick them in the door. And if they, by chance, stuck them in the door, they wouldn't seal the door and screw it down. And finally, if they had done that before the car left the factory, inspection would have found out.' And that's the difference!"

Mr. Wagner concluded, "So what we should do in our

What is the Biblical message on profit?

WB: "Through the centuries much has been said about the making of profit. What do you think is the biblical message on profit?"

GAW: "It's the parable of the talents. Use it. And encourage people to use it. I deal with that (in my book) too. I see nothing in the Bible against profit. I see a lot against usury. Man needs an incentive. Man needs a reward."

WB: "But do you think that monetary or even material incentives are the only ones?"

GAW: "Once a man or a woman has covered (basic needs), all the rest is extra. And for some people that means leisure. For other people it means sport. For other people it means money I still work, not for money, for fun."

WB: "You need a sense of purpose in life."

GAW: "Absolutely! And for some people that's art. For other people it's money — which I think is deplorable. And for other people it's just the satisfaction of a job well done. I don't care what it is, as long as it's useful for the community I personally feel that as long as it is useful for other people, then that is part of my purpose."

culture is to achieve the same effects in different ways. And quite seriously, we can only do that by promoting more consensus than we have, and you know how difficult that is. We must have that; otherwise, it won't work. And, of course, rewards"

I commented that the problem of reaching consensus is basically a spiritual problem and continued, "The basis that we should come back to time and again is to love God truly with all our heart, soul, and strength and then our neighbour as ourselves. And if those two are not totally integrated in our whole being, in our whole lifestyle, in business or whatever, that's when problems come. That's idealistic to say, but basically that's what it boils down to."

"If you have (that integration), all the other things fall in place," Mr. Wagner agreed wholeheartedly.

How to strengthen our spiritual underpinnings

I asked him how he as a leader in society encouraged others to practise that basic life concept. He answered, "I'm a practising Protestant. I'm not a preacher, but I think the only thing you can do is to try to show what you mean and what you stand for in your personal lifestyle."

"I agree," I replied, "but somewhere along the line you are co-responsible for the development of society and, therefore, even though the bulk of your time is spent on business affairs, the underlying

currents you have to help steer too."

"Of course, I do," he responded. "I've spent years — on and off — in dialogue with, for instance, the World Council of Churches.

Mind you, I'm not a theologian. I'm a very simple-minded Christian. I just believe, and I don't argue too much. Now that's stupid ... people think that's stupid ..., but that's the way I feel. I have been involved for many years in the discussion on the dividing line between the responsibility of business, the state, and the churches. Yes, I've been very active in that, and not in public, although sometimes I did speak in public.

"But I must say, on the other hand, that one is very disheartened, very disheartened, because whilst we are all making mistakes, in many countries the horizontalization of the churches is very strong. And I blame our — well, blame, maybe they're honest; many of them are honest, I'm sure — but, I mean, our church leadership, Mr. Bylsma. They don't believe. They're being humane, 'naastenliefde': love your neighbour. That they believe in."

At this point he gave me a copy of his book *Business in the Public Eye* with the subtitle, "Reflections on the Ethics of Business," to show that he had been working at practising his Christian convictions in the

Continued on page 13 ...

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Feature

A sinjo blanda remembers

Part Two

Forty years ago the war in Indonesia came to an end, but there was no liberation

Arend Geisterfer

The author was 14 years old when the Japanese unconditionally surrendered to the Allies on August 15, 1945. On the 17th of the same month, the Republic of Indonesia declared its independence from the Kingdom of The Netherlands. At that moment he was unaware of these two events while living with 1600 other inmates in a concentration camp in Central Java.

He was born and raised in East Java and was of Dutch descent. He describes the situation from his own experiences, not being aware at that time that the period after August 15, 1945, would be more painful and frightening than the three years spent in Japanese concentration camps. In the six following months, life became almost unbearable. With many others he was finally deported from Indonesia and temporarily imprisoned in Sri Lanka (Ceylon). In the Spring of 1946 he arrived for the first time in The Netherlands.

Sinjo blanda means: Indonesia-born son of a white or Dutch settler.

Early in the morning we brought Henk's body to the mortuary. I could not help thinking about yesterday morning, when we were at the same place. I found it hard to digest all that had happened in the last 24 hours. There was fear in us of the unknown future. It turned out to be so totally different from what we had thought it would be.

Questions raced through our minds, "Were the Dutch in control of the country, or was it Soekarno? Would the Allies really land here in Semarang this week, or would it be up to the Japs to protect us against the new enemy: Soekarno and his rag tag band of *pemeodas*? Are we allowed to go back to our home towns? Could we travel by train safely? Would we ever be re-united with our own relatives?" I was thinking in particular of my father and my older brothers. Fear was a constant companion. "Would we be left on our own?" was a question that came back to our minds over and over.

All kinds of rumours came to our camp. One moment it was, "The Americans are coming." We all wondered aloud when, where and how they would land. Yet another story was being circulated about a nation-wide uprising of the Nationalists against the Dutch. During the noon broadcast it was reported that the Dutch had landed in Batavia. Some of the older boys had just come back from downtown with the story of how two Lampersari women had been raped by the *pemeodas* and then buried alive with their heads sticking above the sand. Their captors had urinated on their heads. Immediately some of us wanted to take revenge while the older ones tried to talk some sense into them.

Most of us became fearful on hearing even more gruesome stories. We wanted to forget and celebrate, to eat to our hearts' content and leave behind all the *soesah* (misery), but it would not go away. Sometimes this *soesah* would strike us personally, as when a friend of mine was murdered

just outside the camp in broad daylight. Yet we were unwilling to let the new freedom slip away from us. We wanted to leave our camps and forget its painful past. We wanted to go to the *pasar* (public market) and do our own shopping. We wanted to see Bodjong (downtown Semarang) for ourselves. We wanted to drive our own cars or trucks. Nobody wanted to stay in his old *tampatje* (sleeping space) in the camp. Yet, deathly danger lurked everywhere.

Dreams about Dad

Like many other teenagers I was waiting for my father to pick me up. Many other men, mostly fathers, had come by train from Bandoeng, Batavia (Jakarta) and some from Soerabaja. One morning in September I witnessed the arrival of another load of Westerners. Among them were two Catholic brothers whom I knew from Malang. When I saw them, I ran downstairs to greet them. From a goodly distance I yelled out their names and saw them turn around to look at me. They too recognized me.

I inquired whether they had met or seen my father. "Yes," they said, "as a matter of fact, we talked to your father last week. He is O.K." I watched their eyes and sharply observed every movement. I sensed that they spoke the truth. My heart leaped inside of me. "It is true, he is alive," I comforted myself after having gone through the test. I became elated. A new world opened up for me, but I could hardly bear the good news. I went across town to tell my sister and brothers that Dad was alive and had been seen last week by the two brothers. We began to prepare a welcome for Dad's return.

That night I began to dream about our first meeting with Dad. All of us were there. We had some extra food and even a cigar for Dad. There he came... I pictured him the way he was, when we saw him the last time in June, 1942. Perhaps, he was a bit more grey. Maybe he was sporting a beard like so many

other returning fathers? Would he be skinny and sickly looking? Would he be like so many of the other, older men, grumpy and full of self-pity? "I hope not," I said to myself. I had observed this at the return of my friends' fathers. Some of them were so depressed and filthy, especially after they discovered that their wife had died. They could not take care of their own offspring from whom they were estranged after three years of separation.

I twitched for a second. "Would Dad love me and take care of us, even without Mother around?" I asked myself groping for the answer. "Would he still be mad at George, or would he have forgotten it all by now? (a couple days before my father's arrest in June, 1942, he and my brother George had had a terrible argument). Would he accept us as we were, skinny and ugly with very little education? Would he take care of us, not taking our food for himself as did some older men during the camp years? Would he be fair? Were my expectations too high and unrealistic in view of what we had so far experienced after our liberation?"

I paused for a moment and then turned back to my dreaming of Dad, "Will he be big, strong and good? He would know what to do next and how to protect us, how to get back to our home in Malang, even without Mom." I was confident that he would be O.K. It felt good to know that he was alive and coming to pick us up. And not before long we began to tell everybody that our father was on his way to us and then we would go back home to Malang.

Still there was some fear inside of me that he would not be like I hoped he would be. I remembered how many of my friends had complained about their returned father. How depressed they were and easily angered and irritated with their grown-up offspring. I was afraid I could not love him if he behaved like them. Nothing in this world was for certain. So many things we had looked forward to or expected great things from had turned sour. I found myself talking to him in my prayer, "Dad, please, be nice, we have already so much *soesah*!"

My faith in God began to surface, but the reality of civil war, of daily street fightings and sadistic killings kept me from being too elated. It was like a thorn in one's flesh. There was such good news and



This picture of the six Geisterfer children was taken in June, 1942, just before they entered the camps. Their father has already been picked up and is in camp Kesilir. In this picture Aren is sitting on his haunches behind brother Paul, who is in the front trying to pretend he is playing marbles. In the back sitting and standing are from the left to the right Joop, Riet, Dick and Geert/now George. Aren's name was Api (uppie) meaning "fire."

at the same time there was so much danger.

A time of turmoil

The war became more ferocious. There was lots of killing going on on both sides. Human life was worth very little in our world. Every night we went to bed wondering what might happen to us. All we were interested in was to survive, but had no idea about the future. We still talked in terms of going home as so many of our friends had already done.

Apparently some had made it, but the bulk of them had either been taken off the trains by the TNI (National Indonesian Army). They were either driven into the kampongs, or murdered near a *kali* (river). Those who had made it to their former homes were tipped off by loyal Indonesians. With the help of these sympathetic folks they had come back to the camps, often using back roads and finding shelter among the local population.

Some of my friends, whom I later met again in Ceylon (Sri Lanka), were arrested by young extremists and locked up in old forts. They were often exposed and brutalized by some sadistic *pelopors* (young para-military soldiers). Some of them were rescued by either the British Gurkhas or by Japanese soldiers under Dutch command. We never knew from each other what had

become of us after we parted. So many times we were called out to a local battle field to pick up the wounded and dead. To find among the latter your friends was always devastating. I often wondered when my turn would come. I kept on praying.

It was in this chaotic world that one evening my second oldest brother came home from Batavia. He was tall, big and strong. He had been working on the railroad and had been able to organize plenty of food. He was so strong, he could lift a loaded steel trunk without any help high above his head. We, his younger brothers, were quite proud of him. This was the way we would like to see our Dad. But the cold reality was that with his coming we also received the bad news that our father was dead.

I could not accept the fact that he too had died. My intuition had always served me well. What those two brothers had told us was for me truth. They had talked to Dad the week before their coming to Semarang. I knew that! Who was lying? My sister was trying to explain the situation, but I did not want to hear of it. (Much later we heard that my Father had died of a heart attack on the 7th of September and had talked with these two young men on the 5th, when he was healthy). Someone was lying and I chose to believe the story of the two young men.

Continued on page 12...

A sinjo blanda remembers

...continued from page 11.

I was angry with my sister, my older brother and with God. I wanted to hit God with my fist, because somewhere I knew, what I had heard was true. I wanted to hold on to the hope that somewhere on this earth a man called Johannes Michiel, who was our father, was still alive and well, ready to take up the burden of his motherless offspring. And God, you better not stop him from doing his task! But the older ones insisted that Dad was dead.

Like my younger brothers as well as the older ones I felt hurt and deserted for a second time. I felt betrayed. All those years in my life I had prayed faithfully, had done my Bible reading, had tried to be honest and do the right thing, because I had learned from Mom to love the Lord. And now this Lord had also taken away our Dad. It was like a punishment! Why God; why us/me? I was angry! What will become of us! Who will take care of us?

My brothers expressed their grief and anger in silence. They remain closed-mouthed till today.

Heroes for a day

Life went on as usual: street fightings, daily shooting across our little camp compound and people leaving us to go elsewhere, or others coming in seeking shelter from the extremists. We began to understand how to handle our precarious situation. We had spies informing us what to expect, and we took their information into careful consideration.

One morning in October we were shopping in the *pasar*, when a unit of *pemoedas* picked us out from among the shoppers. They drove us into a corner. There were approximately 30 to 40 of us *blandas*. They began to curse us, using abusive language and scaring the daylight out of us. They made movements with their hands as though they were cutting off our throats. Most of us thought that this was our last hour.

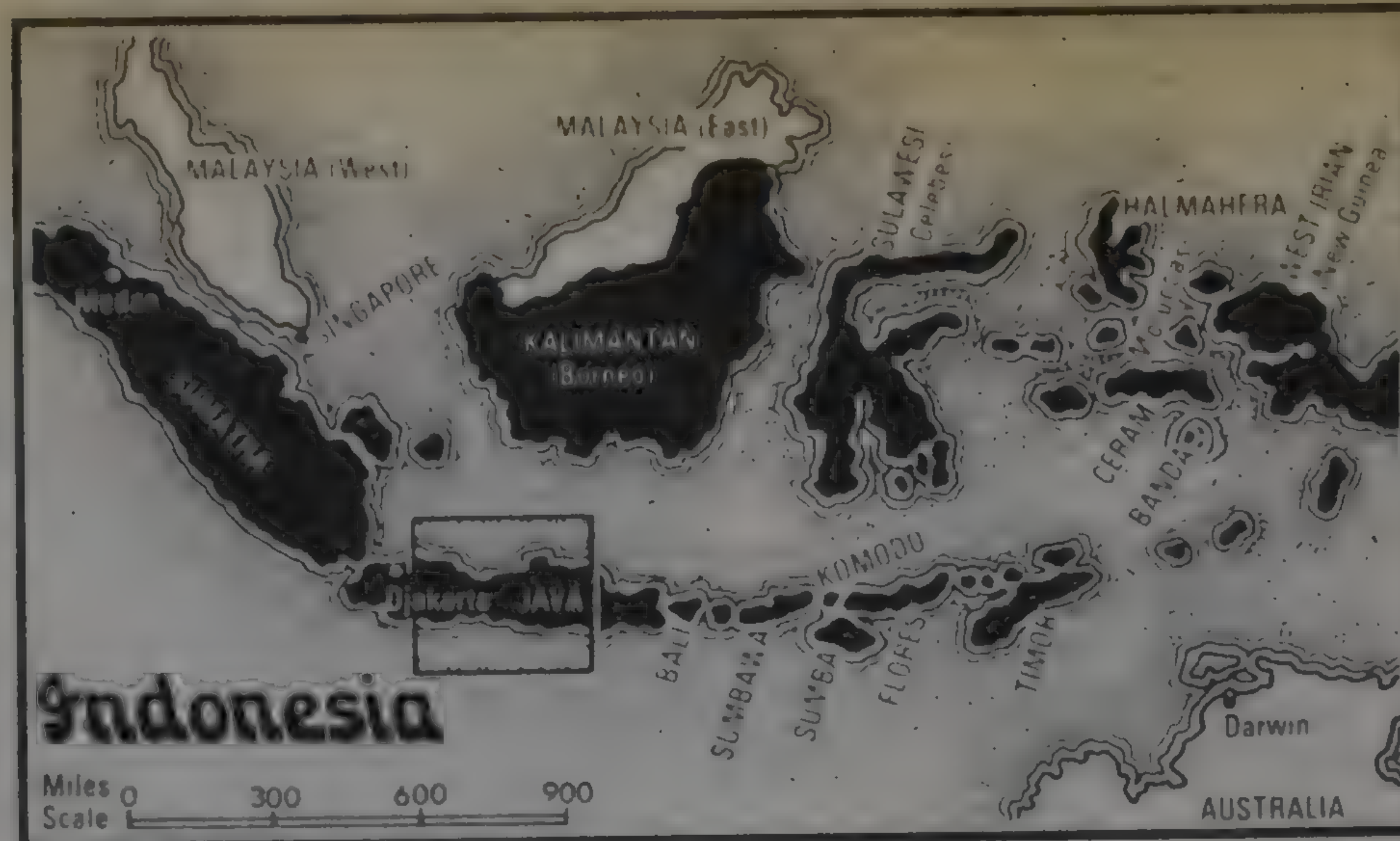
Suddenly one of the *pemoedas* made a lot of noise, unpinned a hand grenade and threw it in our midst. One of us caught the grenade and threw it back immediately. It exploded in the midst of the *pemoedas*. We threw ourselves to the ground for cover. After the explosion, we all began to run for our lives, while looking to see if any one of us needed help. To our surprise we found some *pemoedas* running with us in the same direction. We took some prisoner. Some of them thought that we were armed and had surprised them, not knowing exactly what had happened. Back in the camp we

laughed and were hailed as the heroes of the day. But no one wanted to go back to the *pasar* to recover our shoppings.

There are many more stories of courage and near-death escapes, but over against each of them there is a host of stories of deep sadness and of senseless, sadistic killings practised on women, children and some of us boys.

We were jealous and happy

There was a family who had come to our camp from Ambarawa. The husband had come from Bandoeng with his oldest son and was re-united with his wife and their four other children of whom the youngest was not yet four. They had arrived among us, a camp full of single, often orphaned boys and some older, widowed men without children. Here they were a beautiful family. I remember so clearly, how jealous we were of this family. No one was absent because of death! Often we saw all seven of them walking and talking together. They laughed and cared for each other. Occasionally they would sit in the open having lunch together. We would watch them.



At such occasions I thought back to the time we lived in Malang before the war, how we as family would sit around a big table having *rijsttafel* (cooked rice with many different dishes). How enjoyable that was with the *djongos* (butler) serving us being assisted by the *baboes* (maids). When we saw this family among us, we were happy and at the same time jealous of their riches.

Then, one afternoon, early in November, the father went out on an errand with his oldest daughter under armed protection. That night they did not come back. Throughout the night we lived in fear. The next morning a unit was sent out to search for them. Not far away from our camp we found them — mutilated and murdered.

A few nights later our camp was again attacked, and the enemy was able to penetrate it for a brief moment. They sprayed their deadly fire, aiming at our barracks. A few children and some boys were

killed. Two of them were of the family we had envied so much.

The mother was heartbroken. In a very short span she had lost her husband and three of her five children. She wanted to leave for Holland. Everybody wanted to help her. So, she joined one of the first convoys to the harbour of Semarang. On the way, the convoy was attacked and they had to return to our camp. The oldest of the two surviving children had been killed while seeking cover in one of the military trucks.

A week or so later, she went again with her only child. Again, when the convoy reached the perimeter of the harbour, they were attacked by extremists. Some of the *pemoedas* had guns, but most of them had *bambu runtjings* (bamboo spears). One of the *pemoedas* sneaked through the cordon of trucks and jeeps, pushing himself between two army vehicles carrying women and children. He took his *bambu runtjing* and pierced the canvas of one of the trucks, fatally wounding the surviving boy.

When his mother disembarked the truck she could not believe that her child had been killed. She carried it

for some time, allowing no one to take it away. She was sure that her child was only sleeping. She never regained her sanity. She gazed into the distance as her ship left Semarang, leaving her thoughts to the wind.

I remember her and her family so well after they came into our camp. We thought they would be there only a short time before they would return home. I could only weep with her and be silent when I learned of her final loss. I could no longer ask the question, "Why God, why did this have to happen?" I stood speechless, content to be alone. Nothing could be taken from me but my life.

Despair drove us

Slowly this world of endless tensions, pressuring us into reactions rather than responses, drove us to despair. The first cases of suicide were reported. Often they were older teenage youth who could no longer see their way through.



A typical Dutch, Indonesian house

Everything looked so chaotic. We were free; yet, there was war around us while we were in the same camps guarded by the same Japs. We were told by the Dutch RAPWI (Recovery of Allied Prisoners of War and Internees, a government agency to assist us) officials that we could go home. Yet going home became almost impossible.

Every day there was shooting and mortar fire around us. There were times that we did not come from under our *bale bales* (bamboo beds), because we were under the direct fire of Indonesian soldiers. Our camp was being filled with refugees from the Ambarawa, where camps were under constant fire of the extremists. Food was always in short supply and the hospital was too small. We were no longer asking questions and we no longer considered going home an option. We wanted to survive.

We were angry with everybody, our dead parents, the Japs, the Dutch and Indonesians. Of course, we were deeply disappointed in the Allies, especially the Americans. We did not trust the adults anymore. We were back to square one, to where we were when we came to this camp, having been taken away from our mothers. Like so many I was still hurting from the loss of both parents. I wanted to take revenge, but on whom? I felt abandoned, but the voice of my mother, exhorting us to remain faithful to the Lord, kept on speaking in the back of my mind. That voice was there often very softly, almost inaudibly, yet always there faithfully keeping covenant. But many times I did not want to listen.

I had little contact with my sister and the rest of my brothers. My sister informed me that she had received a letter from Holland, relatives of Mother, but I was not too enthused about it. I would rather play with my friends around the camp, where we visited abandoned homes of Indonesians, or rounded up cattle during a battle.

I remember how we tried to kill a young bull with a *klewang* (Indonesian sword). We had the poor animal tied up with at least eight ropes, which were fastened to trees, house pillars

and a small porch. Another dozen of our boys had ropes fastened to the victim, holding the ends in their hands. Then one crazy, courageous fellow dared to step forward to cut the throat of our beast. It began to hiss and to pull hysterically. In no time it had almost freed itself from the ropes. If a Japanese soldier had not rushed in to shoot the poor animal through the head with one bullet someone might have gotten hurt.

The worst thing was yet to come. We had to skin it. We never knew that the skin of a young bull was so thick. All our knives were too small and too dull. Finally we had the animal skinned, but by accident one of the boys touched a muscle. One of the hindlegs began to pull. Consternation took hold of us as we tried to run away, believing that our beast was still alive. That day we learned an awful lot about the anatomy of a young bull. For some days we had fresh meat, though it was quite tough. This too belonged to our experiences of liberation.

Could we trust the orders?

One morning late in November we were called into the office of the camp director. We thought it had to do with the night before, when the *pemoedas* had tried to overrun our camp. The whole compound was surrounded by them as they began the attack. We had a handful of Gurkhas, some Japanese and a few Ambonese soldiers. To these were added some of our own homebrew, young and old alike. Most of them had never handled a rifle before, but they did not lack in courage or daring. When the *pemoedas* came across the fence and through the back gate, the shooting became intense. Some of them succeeded in penetrating into the heart of our compound, but the professionals among us shot each one of them dead. All the time we held our breath as we heard and saw the shooting men fight each other. What a relief when the 'all-clear' was sounded and the dead enemy was rounded up.

So, when we came to the camp office that next morning, we expected to receive

Former Shell Chairman talks about Dutch economy — Part 2

... continued from page 10. business arena by stressing social responsibility of corporations.

Latin America must pull up socks

Mr. Wagner was also President of Compania Shell de Venezuela. I asked him about Latin America.

"You can't talk about this as (a unity), because these countries have a lot in

common, but they're also different. Well, I'll give you a few lines on Latin America, which apply to all of them.

"They have not developed like many other countries. They are still not developing as they should. Most of them are blessed with all the things nature could provide. Some more than others, but they're not deserts. They haven't got bad climates, not worse than other places, so you wonder

why they didn't develop.

"Now they have not got the excuse of colonialism (not since the early 1800s). They have not the excuse of language, like you have. If anything goes wrong in Canada, it's because you're not one country (linguistically).

They haven't got that, because each country speaks either Spanish or Portuguese. They have not got the excuse of race. Nobody talks about race in Latin America, for very

assignments to rebuild the defences of our camp. Some of us had to do this, but my brother and I were told that we would be going to Djakarta by boat that same afternoon. We were told to get our belongings. My sister and the other brothers would join us on the boat. There were six of us.

For a moment we questioned the order. Could we trust these officials that the whole family would go to Djakarta, or were they trying to get rid of us? We decided to follow the order. We boarded an armed convoy of a few military trucks. Jeeps with machine guns in the front and in the back of our convoy led the way. After an eventful trip, at times shooting our way to the harbour, we made it to a Japanese boat lying just outside Semarang. It was a small boat.

My sister had not yet arrived, when we boarded. We were afraid that we were either taken for a ride, or that she had not made it through enemy lines. Late in the afternoon she and our brothers arrived safely on board. What a relief to see things work out for a change.

That night we saw much of Semarang in flames. Fire in the harbour, fire downtown and in upper Tjandi as well as in the surrounding hills. Fire was

burning everywhere. It felt good to be on board our ship.

Early next morning we left for Djakarta. We arrived in Djakarta on the First of December. The same war spirit brooded over this city. While waiting for the trucks to take us into town, we met friendly Indonesians waving at us. But we also saw some *pemoedas* in the near distance, making signs with their hands as though they were cutting our throats. There was nothing new under the sun, except the Dutch military were more visible and seemed to be in charge. Military convoys came and went.

Finally our turn came to disembark and climb into the trucks. The trip was uneventful. We were put up in camp Tjideng, a former Japanese concentration camp. Again this was a disappointment for us. So far and so long we had seen only camps. We wanted to live in a home.

I wanted a miracle

In the meantime my sister began to arouse interest in us for the letters from Holland. The relatives there wanted us to come over. They would like to take care of us. But the invitation did not appeal to me. We had never been in The

Netherlands. The idea of living in the winter, when everything becomes either snow or ice scared me, even though some of my friends assured me that it was real fun. I preferred the tropical heat of Indonesia to the wintry climate of Holland.

Most of my family including my sister believed that Dad was dead, but I still kept up the hope that he was alive. Here in Djakarta we were close to the camp where he had been till the end of the war. I wanted to go badly, but it was too dangerous and there was no opportunity to go. We heard more stories about Dad. Some had seen him alive just the other day while others believed he had been killed in action. (Even in Canada I have met people who could tell me stories about my father's death. One claimed he had died in Banjoe Biroe (Central Java) in 1944 and another one claimed he had died in Kesilir (East Java, 1943).

One morning in camp Tjideng I saw a truck come into our compound with some blandas in the back. One of them drew my attention. I looked carefully at the man and began to see a resemblance with my dad's features. I walked closer to the truck to have a better look. As I took careful notice, the man looked in my direction and smiled. He was strong and had the same steel-blue eyes behind brown rimmed glasses as my Dad. He had soft brownish hair with lots of grey. He was squarish built and a bit over two meters tall.

He came down from the truck and walked smilingly towards me. As he reached out his hands, I found my heart tensing up. I was about to reach out to him with my hands, when a younger boy came from behind me, allowing himself to be picked up by the man.

I was deeply embarrassed. How could I have made such a mistake? I quickly walked away. Never again would I ever entertain the thought that Dad was alive. Yet, I could not resist the longing. Though I knew that he was dead, I hoped that the people who had identified him at his death, had made the wrong identification.

It had happened before and I wanted a miracle to happen.



good reasons. They have not got the excuse of religion; they're all Catholics, or nothing.'

"What is it? It must be the people — I look at them from the outside and I say a few things they have not suffered from. And I repeat: *It is not colonialism. It is not religion. It is not language. It is not the church.* So they have not done a proper job. Now you must help them, but that's not welcome. You have to be very careful.

"And then, of course, when the system does not work, they have one thing to fall back on: the one organized force is the army. Then it starts all over again, because the army slaps them down and stabilizes the situation. Then the army oppresses them, and the thing gets out of hand, and they throw off their yoke. Then they start a democracy — Some countries are on the way. I think a country like Mexico is on the way. I think a country like Brazil is on the way."

Capitalism: selfishness enthroned?

The philosopher Ayn Rand speaks zealously of selfishness as a virtue. She firmly believes that a renewed capitalism must be totally rooted in self-interest. She has won many converts. I asked Mr. Wagner to comment on her view of capitalism.

"Don't only look at it from a selfish point of view. I put it the other way around. I think capitalism with a small 'c' is justified in this sense that it responds to what is born in man. His best performance follows a reward, an incentive; there is no doubt about it. And if you take that away, you can see the results. Most people don't move and don't put themselves out. So from that point of view I think capitalism is inevitable. In fact, it exists

even in a dictatorship. (And in China) they are giving up all the communes. It is a most incredible situation But (capitalism) has to be kept in check, of course. To put selfishness and egotism on the throne, that goes much too far. I think it ought to be muted."

Wagner illustrated his remarks by means of a family incident. When his son was a 21-year-old university student, he came home quite often on weekends and would enjoy sleeping in on Saturday morning. Mrs. Wagner went upstairs one time to get her surprised son out of bed and said, "Well, it's all right that you are young, that you are a student, and that you have been working very hard this week and you want to sleep in a little, but I don't want that to be a habit. And if you want to do it that way, do it in your own home, not in my house. The charwoman is busy. The gardener is busy. The greengrocer has been around. The milk has been delivered, and the baker has just been here. And because of those people, you can afford this"

Mr. Wagner's comment on this was, "He understood. You need each other so don't take too much advantage. But, of course — where to draw the line? You need your own conviction, persuasion, faith."

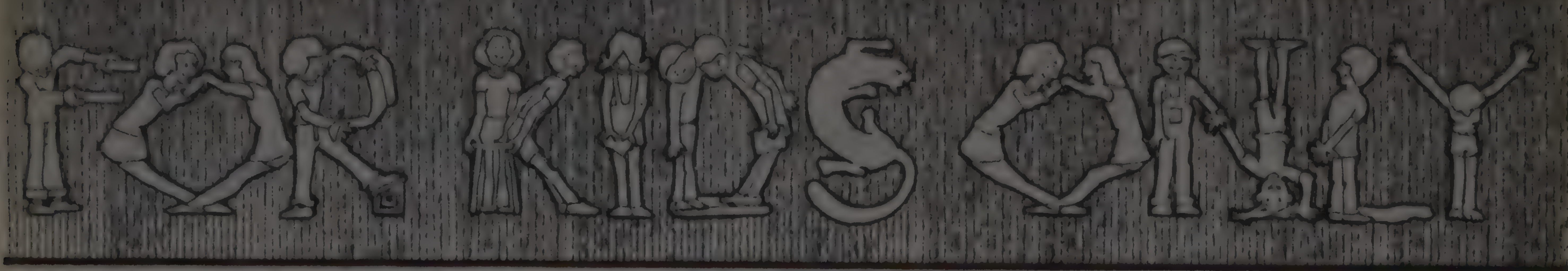
I very much enjoyed Wagner's animated responses to my many questions and appreciated his thoughtful interest and warm-hearted concern for those in need. May the Lord give him many more years of fruitful service for Him, especially in challenging his many hearers and readers to develop a high sense of responsibility for the genuine well-being of our broken world.

Walter Brueggemann, Indianapolis, Ohio



An Indonesian war memorial

Concluded next issue...



OWLS



Be a wise owl yourself. Unscramble the scrambled words and find out more about owls.

1. The Burrowing Owl lives in **RUROBW** in the ground.
2. The Great Grey Owl is the **SALEGTR** owl in North America.
3. While flying, the Hawk Owl uses its **LATI** to steer and brake.
4. Boreal Owls are often very **META**.
5. Barn Owls love to eat **CEIM**.
6. The Screech Owl gets its name from the sound of its **LACL**.
7. The Snowy Owl is **HETIW** and likes to nest on the **NORUGD**.
8. The tiny Elf Owl lives in a **STACUC** plant.
9. The Great Horned Owl is easily recognized by its huge **RAE** tufts.
10. The Short-Eared Owl hunts by **YDA**.

It's easy to recognize an owl. Two enormous, round eyes stare from a big head. There's no mistaking the owl.

Owls are creatures of the night. Most hunt for their food once the sun has set. These amazing birds have bodies that are well-suited for hunting.

The owl's feet, or talons, are specially designed for catching their prey. Two toes point forward and two backward, making it easy for the owl to grab and pierce its prey.

Owls can fly in total silence. Their noiseless wings allow them to swoop down and totally surprise their prey. The feathers on the edges of an owl's wings are soft and fringed — the secret to their silence.

An owl's ears are large but hidden. It can hear the softest of sounds, even if they're several blocks away. The tiny squeak of a mouse, even one hidden carefully from sight, will not go unnoticed by an owl hunting for its dinner. The tufts of feathers that some owls have sticking up on the tops of their heads are not the ears at all. These feathers hide their ears and bounce sounds right into the ear.

The owl's huge, round eyes seem to give it that wise and eerie look. Because their eyes are close together like ours, owls are good at judging depth and distance. That's important when they are hunting moving prey! The large eyes of the owl allow in as much light as possible. That too is important when hunting in the dim light of night.

Although the owl's eyes are positioned like ours, they can't move them up and down or

sideways in their sockets like we can. Instead, an owl can turn its head in almost a complete circle. It swivels its head around so quickly that it looks like it's making a complete circle!

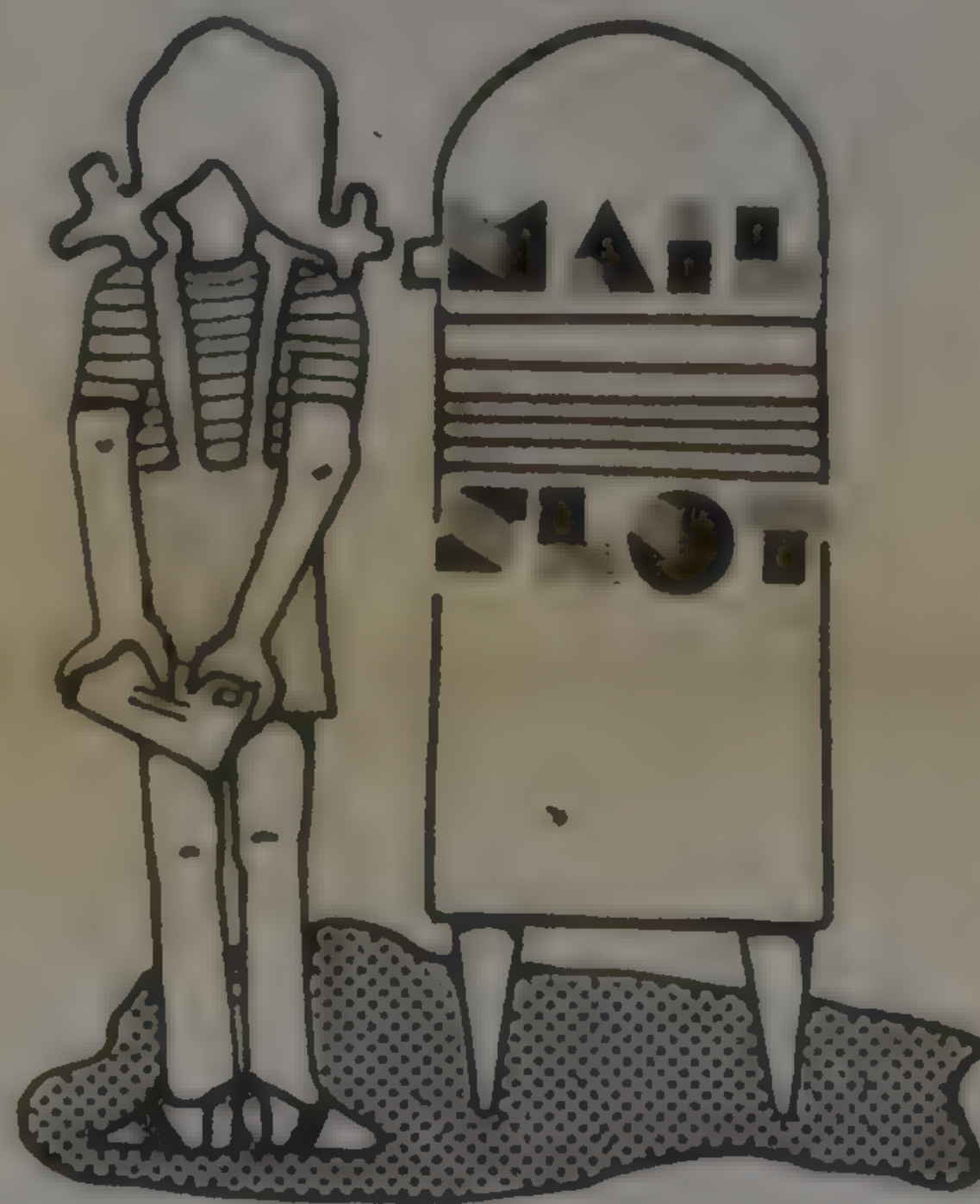
There are over 130 different types of owls in the world.

There is even one that hunts and feeds by day. Although each has its own special features, all owls are known by their well-developed ears and enormous eyes, their noiseless flights and powerful talons, and their amazing turning heads!

A good book

Looking for a good read? *Owlet, the Great Horned Owl* gives you a glimpse at the life of Owlet, a Great Horned Owl. You'll come to love Owlet as he learns to fly, hunt and care for himself during the first year of life. You'll find out the tricks Owlet uses when he defends himself from his enemies. After reading about Owlet, you will come to admire and respect one of the most enormous and fiercest of birds.

Owlet, The Great Horned Owl was written and illustrated by Irene Brady and published by the Houghten Mifflin Company in 1974. Ask for this book in your library.



Hey kids,

By now summer vacation is history. In June, if you can think back that far, you were still anticipating those endless summer days. Undoubtedly you all had great plans when school finally closed its doors! Swimming, biking, travelling, reading, camping were among the things that kept you busy, I'm sure. Did you enjoy yourselves?

But now it's back to school. In no time your new runners will be broken in and your desk will feel like home. Once again we can sit back and give thanks for all God's good gifts to us. For summer fun and lazy days and now for the time to learn to be with school friends again. Have a good school year!

Solution:

1. burrow
2. largest
3. tail
4. lame
5. mice
6. call
7. white, ground
8. cactus
9. ear
10. day

Wise Owl

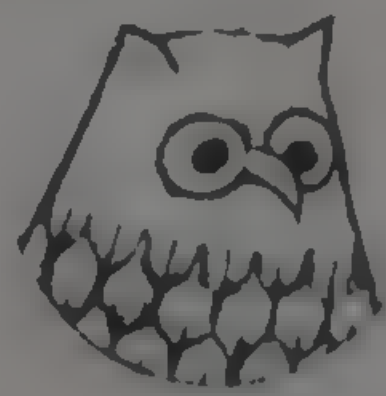


Surely you've heard the old poem,
"A wise old owl sat in an oak.
The more he saw the less he spoke.

The less he spoke, the more he heard.
Why can't we all be like that wise old bird?"

People have always said that owls are wise. Are they really? What makes them so wise? Maybe it's those large eyes with their piercing stare. Or perhaps it's because of their clever hunting tricks. Who knows? But being as wise as an old owl will probably be a saying passed down through the ages.

It's not true



It's not true that all owls hunt by night, but most do.

It's not true that owls can see in complete

darkness, but it is never totally dark at night. Their huge eyes collect what little light there is. It's not true that owls are blind in daylight, but their eyes are very sensitive to the bright light. It's not true that owls are extraordinarily wise — they just look that way.

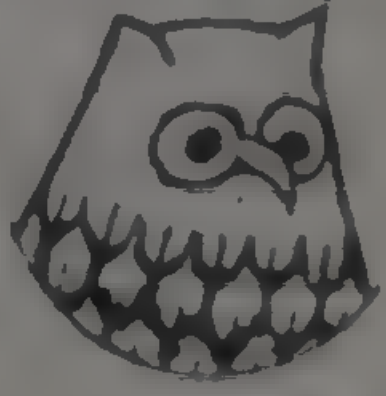
Owl pellets



You can be sure an owl lives nearby if you discover an **OWL PELLET** on the ground.

An owl pellet looks like a ball of fur. If you look at it more closely, you'll discover it's full of bones. That's because an owl catches live food and swallows it whole — in one big gulp! When it has digested all it can, the owl spits up and coughs out the remainders — fur, feathers, and bones — all rolled up in a neat little ball or pellet.

Great and small



Not even as large as most sparrows, the **ELF OWL** is the smallest of all owls. He lives in the desert country where he

hunts for insects.

One of the largest owls is the powerful **GREAT HORNED OWL**. With his wings stretched he can measure nearly 1.5 metres from wing tip to wing tip! Snakes, opossum and skunks are some of his favourite foods.

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Future address: 1039 Gouin Blvd., Apt. 521, Roxboro, PQ H8Y 3G2</p> <p>BARKEMA-DE HAAN: Mr. and Mrs. Tony Barkema and Mr. and Mrs. Nick De Haan are pleased to announce the forthcoming marriage of their children, AMY MARION and FRANKLIN NICK. The wedding will take place, D.V., on Friday, September 6, 1985, at 7 o'clock in the Maranatha Chr. Ref. Church, Belleville, Ont. Rev. R. Popma officiating.</p> <p>DEKKEMA-LENTERS: Mr. and Mrs. G.K. Dekkema are happy to announce the forthcoming marriage of their daughter, WENDY ANN JEAN to HAROLD WILLIAM, son of Mr. and Mrs. W. Lenters, D.V., Saturday, September 7, 1985, in the Willowdale Chr. Ref. Church at 3:00 o'clock. Rev. W. Geerts and Rev. S. Wolfert officiating. Future address: 22 Elkhorn Dr., Apt. #421, Willowdale, ON M2K 1J3</p> <p>FEKKES-BOOTSMA: With thankfulness to God, Mr. and Mrs. J. Fekkes, St. Catharines, and Mr. and Mrs. H. Bootsma, Brantford, announce the forthcoming marriage of their children, IRENE and WILFRED. The ceremony will take place, the Lord willing, on August 31, 1985, at 11:00 a.m. in the Covenant Chr. Ref. Church, Parnell Rd., of St. Catharines. Rev. Jack Vos officiating. Future address: 13 Ann St., St. Catharines, L2N 5E7 (Port Dalhousie).</p> <p>HOFMAN-VANDER MEER: In the spirit of Christian Joy, Mr. and Mrs. John Hofman and Rev. and Mrs. Sieds Vander Meer announce to you the marriage of their daughter and son, PEGGY JUNE and HOWARD SIDNEY, on Monday, September 2, 1985, at 7:30 p.m. in the First Manhattan Chr. Ref. Church, Churchill, Montana. Future address: 100 Lancaster Dr., Apt. 611, Welland, ON L3C 5Z4</p>	<p>1945 September 13 1985 With thanksgiving to the Lord, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents, JOHN and MARGARET BERKHUIZEN (nee Westendorp) "He keeps His eye upon you as you come and go, and always guards you" (Psalm 121:8). With love from your children: John & Tina Berkhuizen; Ian, Jennifer — Willowdale, Ont. Hendrina & Frans Harkema; Dean, Carl-anne — Foxboro, Ont. Fred & Susan Berkhuizen — Belleville, Ont. Janet & Jack Oegema; Shannon, Danielle — Bowmanville, Ont. Friends and relatives will have an opportunity to congratulate them at an Open House (garden party — weather permitting) on Saturday, September 14, 1985, from 2 to 5 p.m. Home address: R.R.#7, Belleville, ON K8N 4Z7</p> <p>Wainfleet Burlington 1960 1985 It is with thankfulness to God that we, the children, wish to announce the 25th Wedding Anniversary of our parents, JOHN and IRENE DE JONG on September 10, 1985. An Open House will be held to celebrate the occasion at King's Court, 1159 King Rd., Burlington, Ont., on September 14, 1985, from 2-4 p.m. You are cordially invited to attend. Their grateful children: Richard Micheal David Robert Susan Home address: 981 LaSalle Pk. Rd., Burlington, ON L7T 1N1</p> <p>Arnhem Selkirk 1945 September 11 1985 With joy and thankfulness to the Lord, we are happy to celebrate the 40th Wedding Anniversary of our parents and grandparents, PETER and ANTONIA SLOOTWEG (nee Vermeulen) We pray that the Lord will continue to keep you in His loving care. With love and congratulations from your children and grandchildren: Gerard & Ann Slootweg; Pamela, Peter, Kimberly, Jaret — Mount Hope, Ont. Jackie & Ken Martin — Ancaster, Ont. Best wishes may be given at an Open House on Saturday, September 14, 1985, at Jarvis Chr. Ref. Church from 2:00-5:00. Home address: R.R.#1, Selkirk, ON N0A 1P0</p> <p>Leeuwarden Hamilton 1945 September 5 1985 "Ik weet waar gij woont" (Rev. 2: vs. 13a). With thanks to almighty God, we announce the 40th Anniversary of our parents and grandparents, KLAAS and ANN TERPSTRA (nee Drexhage) May God continue to bless them and keep them in His care. With lots of love: Alberta van Zon-Terpstra — Hamilton, Ont. Tina & John Richey; Travis, Tom, Alyssa — Englehart, Ont. John & Mary Terpstra; Katie, Anna — Hamilton, Ont. Nick & Angela Terpstra — Bologna, Italy Home address: 7 Tampa Court, Hamilton, ON L9C 2N3</p>	<p>Athens Welland 1955 September 2 1985 Wedding text: Psalm 121:1,2 With joy and thankfulness to the Lord, we are happy to announce the 30th Wedding Anniversary of our parents, grandparents and great-grandparents, FRED and GRACE POSTMA (nee Beers) May God continue to bless them, with love from: Pete & Lita Hofing — Athens, Ont. Bill Andringa — Oshawa, Ont. Andy & Edith Veerman — Fenwick, Ont. Gary & Brenda Postma — Carleton Place, Ont. Tom & Lucille Postma — Levack, Ont. Gordon & Ali Postma — Addison, Ont. Mike & Karen Fokkens — Niagara Falls, Ont. Ben & Cathie Wagter — Dunnville, Ont. Ted & Diane Postma — Welland, Ont. Clarence & Annette Vander Heide — St. Catharines, Ont. Jeff Postma & Patty (girlfriend) — (at home) Welland, Ont. 36 grandchildren, two great-grandchildren. Home address: 10 Crescent Dr., Welland, ON L3B 2W5</p>	<p>Pynacker, Truro, The Netherlands Nova Scotia September 1, 1905 July 16, 1985 "I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (Romans 8:18). On July 16, 1985, our heavenly Father called home to be with Him, our dear mother, grand- and great-grandmother, PETRONELLA VERHEUL Born Van Herk, widow of Willem Verheul, formerly of Zoetermeer. She was an active member of "John Calvin Chr. Ref. Church," "Truro Bible Club," "De Jeugd van Vroeger" and a supporter of "Central Nova Chr. School" and also an active partner in "Calvinette Prayer Partner Group." Corry & Dirk Bakker — Truro, NS Arie & Edna Verheul — Christ Church, New Zealand Elizabeth & Sietse Van Zwol — Antigonish, NS Lany & William Koops — Truro, NS Mary & Harry Feitsma — Langley, BC William & Jannette Verheul — Belmont, NS Nelly & Nick Noort — Burnaby, BC Grand- and great-grandchildren. Mailing address: 41 Raven Rd., R.R.#2, Truro, NS B2N 5B1</p> <p>Suddenly on August 7, 1985, our beloved brother, brother-in-law and uncle, TJIP WYMENGA passed away at the age of 53 years. Tjip was born in Garlrip Fr., The Netherlands on July 20, 1932. He will be sadly missed by us all. Bob & Jenny Wymenga Reta & Martin Byzitter Dick & Rose Wymenga Ron & Erika Wymenga Bev Wymenga Jenny & Pete Knight Also survived by one sister and two brothers in The Netherlands. R.R.#1, Rocky Mountain House, AB T0M 1T0</p>
			<p>Obituaries</p> <p>The Golden Day's Club of the CRC of Kitchener mourns the loss of one of its faithful members, Mr. WILLIAM DE HAAN who was called home August 12, 1985, at the age of 74 years. We extend our Christian sympathy to Henny, children, grandchildren and relatives and pray that the Lord will comfort and sustain them.</p> <p>"Safe in the arms of Jesus." On August 17, 1985, at the age of 63, after a difficult journey through life, the Lord took unto Himself, our dear sister, sister-in-law and aunt, Mrs. GEERTJE HOLTROP (nee Piersma) resident of Shalom Manor, Grimsby, Ont. for the last few years. Scharnegoutum, Holland: Ali & Arjen Hofman Gauw, Holland: Piet & Lies Kalteren and the late Hannie (1980) Wyoming, Ont.: Obbie & Oscar Deelstra Leeuwarden, Holland: Hennie & Klaas Hofman "I have called you by name, you are mine" (Isaiah 1:1-3). The Lord has called home, Mrs. GERTRUDE HOLTROP Beloved wife of the late Kornelis Holtrop. Dear mother of: Mr. Sid Holtrop — Cayuga, Ont. Mr. Ken Holtrop — Welland, Ont. Mrs. John (Dixie) Vonk — Dunnville, Ont. Mrs. Randy (Susan) Groot — Edmonton, Alta. Mrs. Brian (Alice) Houweling — Coaldale, Alta. Mrs. Ralph (Gerrie) Veldstra — Dunnville, Ont. She is survived by sisters Mrs. O Deelstra of Wyoming, Ont., Mrs. A Hofman of The Netherlands, Mrs. K. Hofman of The Netherlands. She is sadly missed by 19 grandchildren. She passed away in her 64th year in Grimsby Hospital on August 17, 1985. Funeral was held August 20, 1985 at Bethel CBC, Dunnville. Rev. A. Van Geest officiating.</p>	<p>Vacations</p> <ul style="list-style-type: none">• Airconditioning• Waterbeds• T.V.• 26 units <p>Tudor Lodge Motel 1665 London Rd., Sarnia, Ontario N7T 7H2 "It's been our pleasure" Jerry and Frances Hettinga Phone 542-7716</p> <p>ALTON LODGES 1 & 2 bedroom clean, house-keeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church. Telephone: 705-429-2420 Address: 459 Mosley St. Wasaga Beach, ON Site 30, Box #8, R.R.#1 L0L 2P0 LEN & RITA BETTE</p> <p>Lang's Resort and Campgrounds Rice Lake Reasonable cottages and camp grounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal camp sites available for 1985. Write or phone for brochure Lang's Resort and Campgrounds, R.R.#3, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p>
<p>Best Wishes!</p>	<p>More classifieds next page.</p>	<p>Why not advertise in C.C.?</p>		<p>Remember, there will be NO classifieds in the September 13 issue.</p>

Classifieds

Help Wanted	Help Wanted	Help Wanted	Real Estate	Real Estate
<p>HELP WANTED: For light greenhouse work in cut flower operation located in Niagara Peninsula. Call (416) 892-3957 or 892-3285.</p> <p>Single person needed on dairy farm in September in the Stratford area, for year-round employment. Please phone (519) 393-6886.</p>	<p>Broiler farm, close to Calgary, Alta., requires permanent, dependable help with possibility of assuming management duties. Experience with poultry an asset. Prefer young CRC family, but open for all serious inquiries. References required. Wages negotiable. Contact: Box 555, Okotoks, AB T0L 1T0 or phone: (403) 938-4333.</p>	<p>Full-time single man (16-20 years) needed for dairy farm. Starting September 1. 705-953-9839</p> <p>Single farm hand needed on dairy farm, near Clinton, Ont. For more information phone 519 523-9610.</p> <p>Full-time position available for single man on a 300 acre mixed farm. Milking experience an asset. Apply to Martin Dulmering, Drayton, (519) 638-2514.</p>	<p>Dairy Farms for Sale Complete operations with cows, quota, machinery and feed. Orangeville area, 158 acres; Peterborough area, 100 acres. We have a good selection across Ontario.</p> <p>Please call: Woudstra R. Estate 416-983-5915 Frank Hiemstra 416-263-2260</p>	<p>PRIME POULTRY FARM Laying quota. 8,343 birds. Pullet quota. 15,600 pullets. Approx. 23 AC vegetable land. Near Sarnia, for sale by owner, no agents, serious buyers call (519) 542-6940</p>

Holland Christian Homes Inc.

The following positions are available in Faith Manor, a 120-bed Nursing Home and Residential Care complex, scheduled to open October 1, 1985:

Registered Nurses

- full-time & part-time
- all shifts

Registered Nurse's Assistants

- full-time & part-time
- evening & night shifts

Health Care Aides

- full-time & part-time
- all shifts

We are looking for individuals who have experience in working with the elderly & preferably are able to speak &/or understand the Dutch language. These positions offer an exciting opportunity to be involved at the beginning stages of a facility with a Christian commitment to a high standard of care of the elderly.

Interested individuals, please contact:

Director of Care
Holland Christian Homes
7900 McLaughlin Rd., S.
Brampton, Ontario L6V 3N2
(416) 459-3333

INSURANCE CAREER

We seek a self-motivated individual to enter the insurance brokerage industry.

Applicant must have completed high school. Preference will be given to those with college and/or university education.

Our firm has been established for over 30 years. We are involved in personal, life, commercial and bonding insurance services. We are able to provide the training necessary to make you a success in the insurance industry.

Interested applicants are asked to submit a resume to:

MAC VANDERHOUT
INSURANCE BROKERS LTD.
780 King Street East
Hamilton, Ont.
L8H 7H1
Attention: Insurance Careers

Blue Water Acres

Maintenance person needed for year round cottage resort, 2 1/2 hrs. drive from Toronto. Must have good skills in a variety of trades, including carpentry. Working couple will be considered if spouse has office experience and house-keeping skills; cozy apartment available. Send resume to: President, Blue Water Acres, Box 341, R.R.#4, Huntsville, ON P0A 1K0; (705) 635-2880.

Partner Needed

General/Family Physician required immediately. Partner retiring October 1, 1985. New doctor will assume existing practice, fee for service, share overhead on a proportional basis. Location: Harriston, pop 2000. One hour drive from Guelph, Kitchener and Lake Huron. Contact Dr. John Vanderkooy, P.O. Box 615, Harriston, ON N0G 1Z0; phone (519) 338-3105 (office), (519) 338-3043 (home).

Teachers

WYOMING: John Knox Chr. School requires a half-time teacher for the 1985/86 school year. Mornings only. Remedial and administrative relief. Please contact William Hordyk at 519-845-3796; Box 81, Wyoming, ON N0N 1T0.

Employment Wanted

Experienced, responsible farmer's son is looking for a job at a dairy farm. Age 22, Christian Reformed. Likes to live in. Good with machinery. Any place in Ontario. Box # 2399, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Vacations

Lakewood Christian Campgrounds
R.R.5, Forest, ON N0N 1J0
Phone: (519) 899-4415
or (519) 337-6031
Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.

Real Estate

Dairy Farms for Sale
Complete operations with cows, quota, machinery and feed. Orangeville area, 158 acres; Peterborough area, 100 acres. We have a good selection across Ontario.

Please call:
Woudstra R. Estate
416-983-5915
Frank Hiemstra
416-263-2260

For Sale: 135' acre dairy farm, located on the edge of Oxford county. Completely renovated home. All livestock, quota and equipment included. See it now, with the crops growing.

For details call:
UNIVERSAL REAL ESTATE
773-3122
or **Case De Kraker**
773-3088

Hanover Chr. Ref. Church
Wilfred McIntee Real Estate Ltd.
11 Durham St., W.
Walkerton, ON N0G 2V0

Are you interested in reasonably priced farms in the 25-28 hundred heat unit range? The Hanover area offers a large selection:
100 acre beef & hog, 80 acres workable, 20 acres bush; seven-room frame home, oil heat; good barn, covered bunker silo, new hydro; asking \$79,900.00.

100 acre, 98 workable, good barn, set up for pigs; concrete yard, 1 3/4 storey brick house; asking \$99,800.00. Good F.C.C. mortgage at 8 1/4 %.

99 acres, set up for cattle or pigs, good barn; 90 acres workable, wood and oil furnace; asking \$135,000.00.

105 acres, 100 workable, 5 acres hardwood bush; barn set up for dairy; asking \$129,900.00.

We, the C.R.C. congregation of Hanover (as yet unorganized) invite you to contact us for more information about these and many other properties.

Contact:
Hanover Chr. Ref. Church
Box 85
Hanover, ON N4N 3B3
or phone **Ed Mosterd**
(519) 367-2970

For Rent

Florida: 2 bdrm. apt. Indian Rocks Beach, (Gulf Mexico). Ideal fam. place; 1 1/2 hours from Disney World. Available on weekly basis, US \$300 per week May-Nov. Call Toronto 226-1137.

FOR RENT: Florida condo near Naples on the Gulf of Mexico. Sleeps four, pool & tennis, from Oct. 1 - Nov. 15, weekly or monthly, off season rates. Contact: Henry Zomer, 86 Concession St., W., Tillsonburg, ON N4G 1R7

Help Wanted

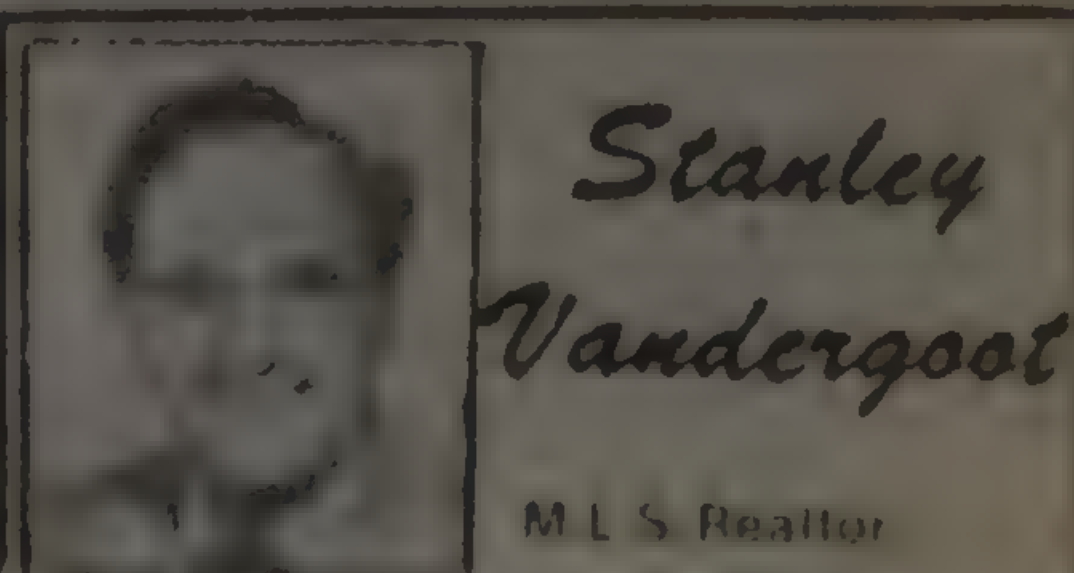
Applications invited for the position of

Business Administrator

to start in September

The responsibilities include accounting, budget control, financial reporting, supervision of building maintenance, tenant relations, and purchasing. Applications from persons with experience in managing a business, as well as recent graduates of business programs, are invited.

Send resume and qualifications to:
Institute for Christian Studies
229 College Street
Toronto, ON M5T 1R4



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M.L.S. Realtor

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London, Ontario
N6W 3L6
Bus: (519) 451-3680
Res: (519) 672-2283



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Tel. 471-1814

Sid Vandermeulen

Contact us first when you think of moving to Edmonton and district.

Het vertrouwde adres.

Accommodation

Accommodation available Sept. '85. Female student only. Room and board in two-bedroom apt., central Burlington. Call (416) 639-2382 or 632-1400.

ATTENTION ALL CC READERS!

As announced, the September 13 issue of *Calvinist Contact* will be our special anniversary issue, on the occasion of our 40th birthday.

This issue will contain articles of historical value as well as many pictures that would otherwise not appear.

Due to space limitation, it will *not* be possible to include the "Classified Advertising" section in this issue. This applies especially to birth, marriage, anniversary, obituary and personal announcements.

We urgently ask our readers to take this into consideration when sending in your classified advertising.

Thank you very much for your cooperation!

Stan de Jong
Manager

Events

CALENDAR of events

- Sept. 3** The King's College 1985 Convocation Ceremony. Time and location to be announced.
- Sept./85 - Apr./86** ICS Evening Courses for Credit. Each Monday at 7 p.m. on "Biblical Foundations" with Drs. Seerveld (Sept. 16 - Dec. 16) and Vander Velde (Jan. 6 - Apr. 14). Each Thursday at 7 p.m. on "Philosophy of Education" with Mr. Harry Fernhout, PhD Candidate (Sept. 19 - Dec. 19 and Jan. 9 - Apr. 17). For info, phone ICS at (416) 979-2331.
- Sept. 7** 28th annual Ontario Chr. Ref. Church School convention at 1st CRC, **Guelph**; 9 a.m. registration. Main speaker: Dr. Henry Wildeboer. Afternoon workshops. Reg. deadline Aug. 2. For info call Wendy Pauw at (519) 836-5049.
- Sept. 7** Youth Evangelism Conference, from 9 a.m. to 5 p.m., at Maranatha CRC, **Woodstock**, Ont. For info, call (416) 535-6262.
- Sept. 7** Redeemer College's Fourth Annual Convocation at Brant Bible Church, Highway 5, **Burlington**, Ont. Starts at 2 p.m.
- Sept. 13** Calvinist Contact's 40th Anniversary issue appears. Show to a friend or family member and make him/her a subscriber!!!
- Sept. 13-14** Duncan Christian School 25th Anniversary Celebrations at the school, 5781 Chesterfield St., **Duncan**, BC. For info, call Mr. W. van Deventer (604) 746-5431.
- Sept. 17-24** Red Mesa Tour '85. Tenth annual bus tour to Navajo and Zuni Christians. For info, contact the Burlington CRC Home Missions office at (416) 637-3434.
- Sept. 17-21** International Plowing Match in Elgin County, Ont. Visit the food booth of the Ebenezer Chr. School of St. Thomas.
- Sept. 19** 35th Anniversary of the Dutch Women's Society of Brantford, at 7:30 in Church Hall of First CRC, 17 Patterson Ave., **Brantford**, Ont.
- Sept. 21-28** Glen Rocks Colorama Fellowship. For info, call Jean Muysens at (416) 662-7078.
- Oct. 5** CLAC-sponsored International Symposium on "The Freedom to Work" at 9 a.m. at John Knox Christian School, 82 McLaughlin Rd., S., **Brampton**, Ont. Speakers: Jose Prince, Zygmunt Przetakiewicz and Sander Griffioen. For info, contact (416) 774-2340.
- Oct. 9** "Toogdag" of the former South/East League at Bethany CRC, **Fenwick**, Ont. Speaker: Jan Yeaman on "Happiness in the Lord." Registration and coffee at 9:30 a.m.
- Oct. 12-14** 25th Anniversary of **Athens** Chr. School; contact Mr. Henry Smid at Box 365, Athens, ON K0E 1B0. More details to follow.
- Oct. 14-20** Christian Heritage Tour (Lancaster, PA and Washington, DC). Tour originates from **Toronto** and **Hamilton**, Ont. For info, contact (416) 529-7163.
- Oct. 18-25** Visit Old Mexico (Mexico, Acapulco and surrounding area). Tour leaders are the Revs. Peter Meyer and Chester Schemper. For info, phone Christine McDougall at the Weston office of the Canadian Home Bible League (416) 741-2140.
- Nov. 1** The King's College Annual Membership Meeting, starts at 8 p.m., in the gym. Speaker: Rev. Louis Tamminga on: "Reformation in Education: The Celebration of Truth."
- Nov. 8-10** Discovery Conference on "Discerning the Spirits." Keynote speakers: Richard Middleton and Brian Walsh. A conference for students who want to integrate their faith and learning. For info, write or phone ICS, 229 College St., Toronto, ON M5T 1R4; (416) 979-2331.
- Nov. 22 & 23** Conference '85, Convention of Calvinette and Cadet Counsellors. Theme: Enthusiasm: Faith in Action. Keynote speaker: Rev. J. Van Til. Contact your head counsellor for more information.
- Sept. 24 - Oct. 3: Concerts by the Emmeloord's Christian Male Choir.**
Sept. 24: Central Presbyterian Church, **Hamilton**, Ont.; 8:15 p.m.
Sept. 26: St. James United Church, **Edmonton**, Alta.; 8 p.m.
Sept. 27: Immanuel CRC, **Calgary**, Alta.; 8 p.m.
Sept. 30: Kelowna Alliance Church, **Kelowna**, BC; 8 p.m.
Oct. 2: First CRC, **Burnaby**, BC; 8 p.m.
Oct. 3: First CRC, **Abbotsford**, BC; 8 p.m.
- Sept. 21 - Nov. 2: Van Halsema is Coming! An evening you don't want to miss!**
 Starting time 8 p.m.
Sept. 21: Covenant CRC, St. Catharines, Ont.
Sept. 28: Mount Hamilton CRC, **Hamilton**, Ont.
Oct. 12: Rehoboth CRC, **Bowmanville**, Ont.
Oct. 19: Chr. Ref. Church, **Belleville**, Ont.
Nov. 2: First CRC, **Sarnia**, Ont.

Advertising Deadlines

Dated	Mailed	Classified Deadline	Display Advertising Deadline
Fri. Sept. 6	Tues. Sept. 3	Thurs. Aug. 29 8:30a.m.	Wed. Aug. 28 8:30a.m.
Fri. Sept. 13	Tues. Sept. 10	no classifieds	Mon. Sept. 9 8:30a.m.
Fri. Sept. 20	Tues. Sept. 17	Thurs. Sept. 12 8:30a.m.	Wed. Sept. 11 8:30a.m.

CODEL

COORDINATION IN DEVELOPMENT
 P.O. Box 520, Godwin Ave., Millland Park, NJ 07452

Protestants and Catholics working together in Third World development. Meeting people's needs in health, education, community development, and agriculture in 42 countries. CODEL is helping people to help themselves. Won't you help too? Non-profit, tax deductible contributions. For more information write CODEL, attention Nate VanderWerf.

Calvinist Contact:
 Keeping the
 Christian
 community
 in touch.

Let's Play Chess

P. Layer

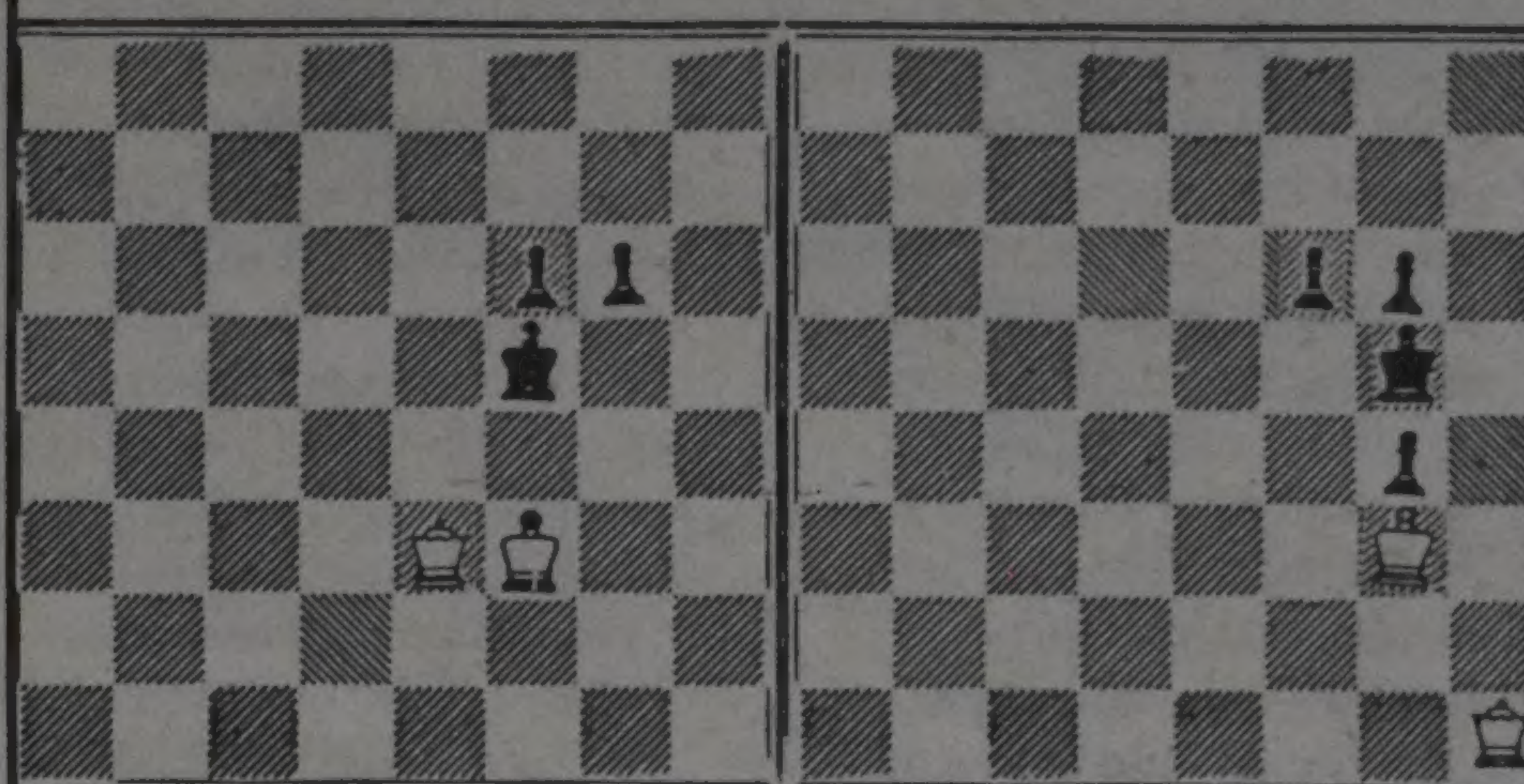
SECOND SERIES OF PROBLEMS IN THE SUMMER

#1058

J. Kohz & C. Kockelkorn
 Germany, 1887
 3

#1059

C.C.W. Mann
 Holland, 1893
 4



5-mover 2 3 points.

4-mover 2 3 points.

Notes

1. The two-mover, #1057, shown with the first series showed a theme which these famous composers used to make #1058 and #1059. Perhaps there are other similar positions on the board which you can find (1).
2. Have fun with these over the summer.
3. The deadline is Sept. 20, 1985 for the summer series #1056-1059 for all solvers.

Feel God's hand on your work.

It's satisfying to know God is working through you in your job. And you don't have to be a pastor or bible teacher to experience it. Interchristo can help you find a job in a Christian organization where God best uses your professional skills. Contact Interchristo for current openings coast-to-coast and around the world. CALL TOLL FREE: (800) 426-1342. AK, HI, WA, CANADA: (206) 546-7330. Or return the coupon below.

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 P.O. Box 33487, Seattle, WA 98133

Name _____
 Address _____
 City _____ State _____ Zip _____
 I saw this ad in (Publication) _____

The Ebenezer Christian School St. Thomas

will have a food booth at the
**International
 Plowing Match**

to be held in Elgin County, Ontario, from September 17-21, 1985, D.V.

*Come and enjoy a delicious meal with us.
 See you at the Greenhouse!*

Spend Labour Day Weekend at:

Lakewood Christian Campgrounds

Special activities planned for Saturday including games for all ages and an evening talent show. There will be Sunday evening devotions.

Contact:

Lakewood Christian Campground
 R.R.#5, Forest, ON N0N 1J0
 (519) 899-4415 or (519) 337-6031
 (Lakeshore Rd., 12 miles north of Sarnia)

ICS evening courses for credit

Biblical Foundations

MONDAYS, 7 P.M.

Fall: Dr. Calvin Seerveld: Old Testament
 September 16 — December 16, 1985

Winter: Dr. George VanderVelde: New Testament
 January 6 — April 14, 1986

Philosophy of Education

THURSDAYS, 7 P.M.

Harry Fernhout, PhD candidate

Fall: "Moral/Values" Education: A Christian Critique
 September 19 — December 19, 1985

Winter: Contemporary Christian Philosophy of Education
 January 9 — April 17, 1986

For more information phone:

(416) 979-2331

or write:

Institute for Christian Studies
 229 College St.
 Toronto, ON M5T 1R4

50 years is a long time

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information.

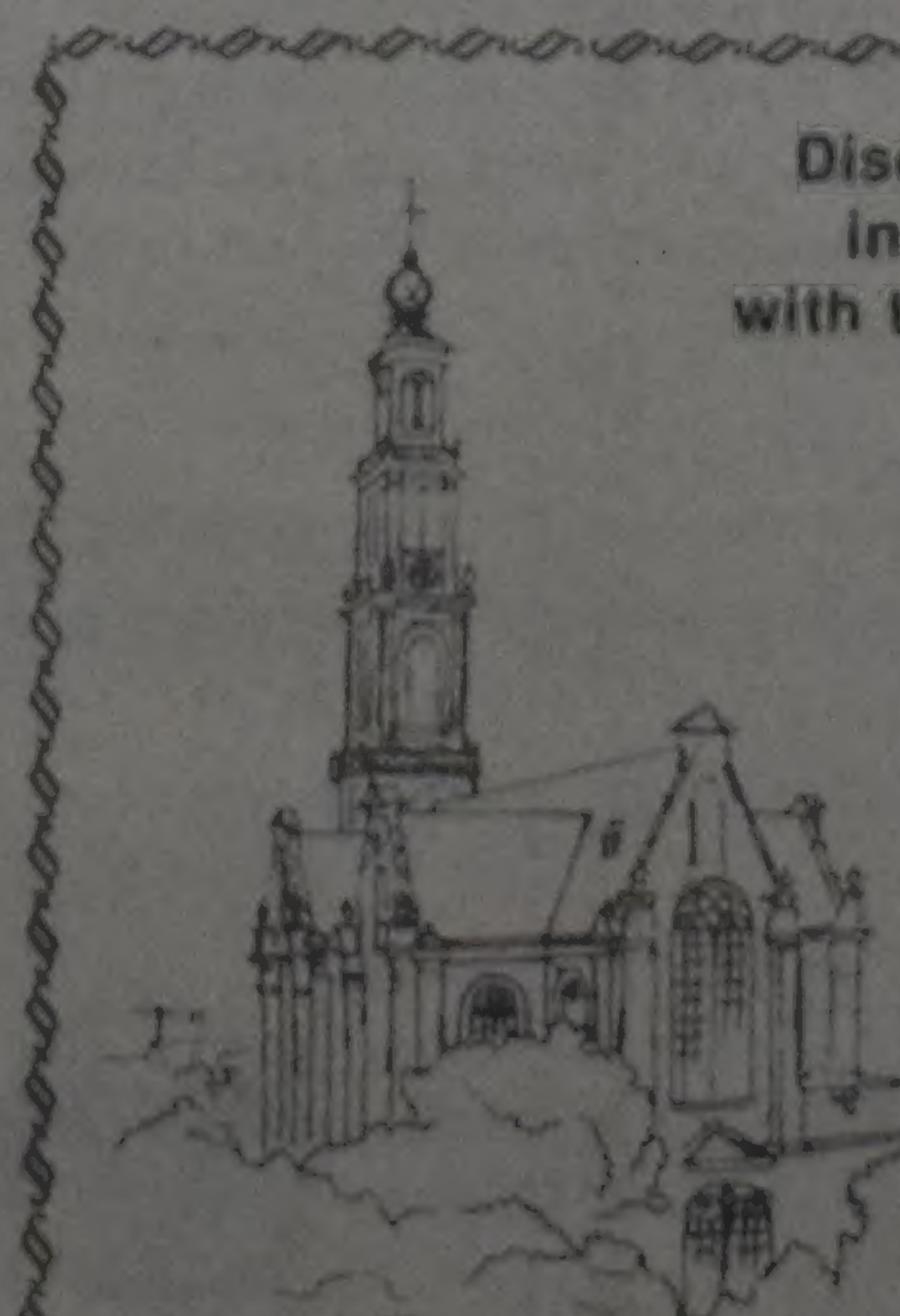
Discover THE NETHERLANDS in the Spring Semester of 1986 with the Dordt College Study Program

Courses Offered

Dutch Language and Literature
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For further information contact:

Dr. K.J. Boot, Director
 Netherlands Study Program
 Dordt College
 Sioux Center, Iowa 51250
 Call collect (712) 722-3771
 Ext. 6263 or 6261



Dutch

De twaalf stammen toen en nu

A. Wolting

Prof. J.J. Groen hield over dit onderwerp in Scheveningen voor het genootschap Nederland-Israël een lezing. Hij is emeritus-medisch hoogleraar van Leiden en Jerusalem.

In 'The Jewish quarterly review' (Philadelphia, 1967) publiceerde dr. Groen hier reeds over onder de titel: 'Historische en genetische studies van de twaalf stammen van Israël en hun relatie tot de huidige etnische (of volks-) samenstelling van het Joodse volk. Hij veronderstelt dat de originele verscheidenheid van de diverse stammen niet geheel

verloren is gegaan. Een belangrijke spitsing was het koninkrijk Jud(e)a (met Benjamin) en Israël (de 10 andere stammen). Gevolgd door de Babylonische en Assyrische ballingschap en een gedeeltelijke terugkeer gedurende de periode van de Tweede tempel (van 538 voor tot 70 na onze jaartelling). In de eerste eeuwen daarvan vond een grote diaspora, een verspreid gaan wonen van de Joden onder de goyim (heidenvolken) buiten Kanaän/Palestina plaats.

Er was vrij veel vermenging van de twee hoofdgroepen en onder de (terugkerende)

ballingen. Van de laatsten waren en bleven er ook in Perzië. Voorts was er een trek naar Noord-Afrika, Spanje en naar het blijkt naar Ethiopië, Yemen en Armenië, waar een verdere vermenging, ook met buitenstaanders, plaatsvond. Niettemin, meent prof. Groen, behielden beide groepen in grote lijnen hun oorspronkelijke genetische samenstelling (de genetica is de leer van de erfelijkheid en variabiliteit).

Ook Paulus, afkomstig uit de diaspora, uit het Romeinse Tarsis, stelt duidelijk dat hij een Israëliet uit de stam van Benjamin is (Rom. 11:1).

Op grond van historisch en vooral erfelijkheids- en ziekte-onderzoek komt men tot de conclusie dat de huidige Ashkenasische Joden (uit Oost- en N.W.-Europa) hoofdzakelijk afstammelingen zijn uit het koninkrijk Jud(e)a. De sefardische of oriëntaalse joden (uit Yemen, Noord-Afrika, Spanje en Portugal) zijn meest nakomelingen van de 'genetische mix' van de 10 stammen. In het bijzonder de wetenschappelijke bestudering van het meer of minder voorkomen van de ziekte van Gaucher onder bepaalde groepen in het huidige Israël leidde tot bovenstaande

conclusie. In Jeremia 23:4-6 en ook in Jesaja 11:11 en 12 wordt er over gesproken dat de Here opnieuw (na Babel) het overblijfsel van Zijn volk, de verdrevenen van Israël zal verzamelen en de verstrooiden uit Juda vergaderen zal van de vier einden van de aarde. Dus niet uit één richting, nl. Babel en het betreft verdrevenen uit alle stammen.

Onze generatie heeft het voorrecht deze vervulling van de profetie te mogen zien. God bewijst zich als de Waarachtige! Jesaja zegt dan ook (in 16:14-16) dat 'de dagen komen' dat er niet meer zal gezegd worden: Zo waarachtig als de Here leeft, die de kinderen Israëls uit Egypte heeft gevoerd. Maar: Zo waarachtig als de Here leeft, die de kinderen Israëls heeft opgevoerd uit het land van het noorden (Europa, Rusland, zie boven) en uit al de landen waarheen Hij hen verdreven had (o.m. de Falasha's uit Ethiopië).

In 1985 zijn 'die dagen gekomen.' Zou het geen goed evangelisatiethema zijn deze vervulling van beloften, waar ook de bijbel steeds veel nadruk op legt?

De studie van prof. Groen ontzenuwt het verhaal van de verdwenen 10 stammen (die "dus" niet terug kunnen keren) en de bewering dat de volken van N.West Europa de voortzetting van de 10 stammen zijn.

A. Wolting is een gepensioneerde Luitenant-kolonel in 's Gravenhage, Nederland.

HUUR HERZIENING

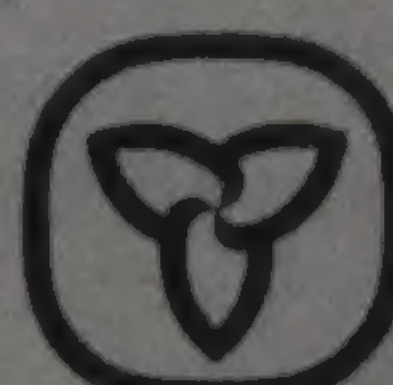
De nieuwe wet voor huurherziening, ontworpen door het Gouvernement van Ontario, houdt in dat de verantwoordelijkheid van huiseigenaren en huurders is gewijzigd van terugwerkende kracht, per 1 augustus 1985.

Vanaf die datum zal het huur-herzieningsvoorstel van 4 procent van toepassing zijn op de meeste flatgebouwen, gehuurde townhouses, duplexen, condominiums en vrijstaande woningen.

Andere bepalingen houden in:

- In de huurherziening mogen huiseigenaren de huur verhogen tot een vastgestelde grens, zonder aanvraag van een herziening van de voorgestelde huur. Als de huurder echter protesteert tegen de voorgestelde verhoging — ook al is het onder de vastgestelde grens — mag hij of zij een herziening aanvragen.
- Tot 1 augustus 1985 was een herzieningsvoorstel van 6 procent van toepassing op de meeste particuliere huuraccommodaties, behalve voor die woningen, die bewoond waren na 1975 en woningen met een huur van \$750,00 per maand of hoger.
- Van terugwerkende kracht per 1 augustus 1985 is er een huurverhogingsvoorstel van 4 procent, wat alle particuliere huurwoningen omvat, waarbij inbegrepen de huizen bewoond na 1975 en woningen met een huur van \$750,00 per maand of hoger.
- Totdat de wetgeving van kracht is, kunnen de huiseigenaren wettelijk een verhoging van 6 procent incasseren. Er zullen echter voorzieningen worden getroffen zodat een terugbetaling aan de huurders kan plaatsvinden van bedragen boven 4 procent, tenzij een hogere herziening gewettigd is in een huurherzienings-auditie. Dienovereenkomstig wordt van alle huiseigenaren verwacht, dat zij vrijwillig accoord gaan met een 4 procent verhoging, teneinde een tijdrovend terugbetalingsproces te voorkomen.

Voor meer inlichtingen over deze nieuwe wetgeving en hoe het van invloed kan zijn voor u, neem contact op met het dichtsbijzijnde Residential Tenancy Commission kantoor, vermeld in de blauw-getinte pagina's van uw telefoonboek.



Ontario

Ministry
of
Housing

Hon. Alvin Curling, Minister

Tips voor Nederland

Voor degenen onder ons die voor langere tijd naar Nederland gaan en 60 jaar of ouder zijn wordt gewezen op de door de Nederlandse Spoorwegen op 15 April 1985 ingevoerde "60 + Seniorenkaart." Deze kaart kost 30 gulden per persoon voor 3 maanden (met 1 keuze dag onbeperkt gratis reizen) of 70 gulden per persoon voor 1 jaar (met 7 keuze dagen onbeperkt gratis reizen). De kaart geeft recht op een 45 % korting op enkele reizen en een 40 % korting op retours.

De "60 + Seniorenkaart" kan elke dag ingaan. Alleen de leeftijd geldt: 60 jaar of ouder. Bij aanvraag aan het loket moet de leeftijd met behulp van een geldig paspoort kunnen worden aangetoond. Ook moet 1 ongebruikte pasfoto overgelegd worden om op de Seniorenkaart te worden geplakt.

Ingezonden door Bruce Bokhout, Don Mills, Ont.



Onder de Streep

J. Van Harmelen

Het moeilijke ambt

We hadden een beroep aangenomen. Het peremptoir examen lag met goed gevolg achter de rug. Nu konden we gaan trouwen. Toen pas, want studenten trouwden toen nog niet, gedachtig aan het gezegde: eerst het pastoretje en dan het Marietje. Aan het trouwen gaat in Nederland het ondertrouwen vooraf. Een advertentie werd geplaatst in het kerkblad van de Gereformeerde Kerken van 's-Gravenhage, gedateerd 3 november 1936, en ook één in de Kerkbode van de Gereformeerde Kerk van Scheveningen, zelfde datum.

In dezelfde kerkbode waarin stond J. Van Harmelen, beroepen predikant te Harkstede, stond ook een "In memoriam." Dat heeft mij blijkbaar genoodzaakt deze kerkbode te bewaren. In dit "In memoriam" werd het mij nl. heel duidelijk hoe moeilijk het ambt van predikant was. De redacteur van de Scheveningse kerkbode schreef:

Daar ligt een bange week achter ons. Dagen van spanning, angst en vrees. Hoe hebben de mannen, die op de zee zijn, moeten worstelen met de woedende golven. Dinsdag 27 oktober komt de eerste ontzettende tijding. De Sch. 68 is gezonken in de golven. Vier mannen zijn omgekomen, terwijl straks de geredde W. Pronk in het ziekenhuis sterft. Ook de schipper, Jacob den Heijer, is niet meer. Aan zijn weduwe zal het eerst de verpletterende tijding worden gebracht!

Dan wordt de spanning groter. De stormwind is zo krachtig en de grondzeeën gaan zo hoog. Grote angst, ontzetting en vrees is in de huizen van onze vissers. Vooral de nachten zijn zo bang. Er wordt gezucht, gebeden, geworsteld om het behoud van hen, die op de grote wateren

zijn. Woensdagmorgen! Daar wordt gefluisterd: De Sch. 179 is met allen, die daarop varen, een prooi van de golven geworden! Zou dat waar zijn? Helaas, ook dit is bittere werkelijkheid. Donderdagavond! De rederij oordeelt, dat het nu niet langer verzwegen kan worden. Wat gevreesd werd, staat nu wel vast. De DIENAREN DES WOORDS van de HERVORMDE GEMEENTE en van onze KERK hebben ook nu de taak, ieder in eigen wijk, de droeve tijding te brengen. Bij de omgekomenen behoren Schipper W.C. de Niet, zijn broer B. de Niet, P. Kuiper en L. Spaans.

"Heilig zijn o God, Uw wegen. Niemand spreke Uw hoogheid tegen!"

"Ik zal mijn mond niet opendoen, want Gij hebt het gedaan!"

O, hoe zwaar is Scheveningen en onze gemeente getroffen. Negentien mensen zijn omgekomen. Vijf van ons.

Allen zijn onder de indruk. Daar is grote rouw en diepe smart.

In één straat tellen wij straks twintig huizen die 'gesloten' hebben.

Hoe wordt er geleden! Maar er zijn talloos velen, die meelijden en, wat meer is, die meebidden. Hoe dankbaar zullen zij zijn, die behouden thuis zijn gekomen!

"Vergeet nooit één van Zijn weldadigheden, vergeet ze niet, 't is God, Die z'u bewees."

De Heere, onze God, sterke de beproefde weduwen en wezen, ouders, broers en zusters.

"God is een Toevlucht en Sterkte. Hij is krachtiglijk bevonden een Hulp in benauwdheden."

Hij werke door Zijn Geest verootmoediging.

Opdat wij mogen zeggen: "Gij hebt ons voor een tijd bedroefd, En ons gelouterd door het lijden, Gelijk het zilver wordt beproefd."

Hare Majesteit de Koningin heeft Donderdagmorgen in één van de kamers bij de Prinses Julianakerk, de familieleden van de op zee omgekomenen ontvangen. De families werden, ieder afzonderlijk, tot Hare Majesteit geleid. De Koningin heeft met de rouwdragenden gesproken, Haar innige deelneming betuigd, en woorden van troost tot de bedroefden gericht.

Voor dit meeleven is ons volk zeer erkentelijk.

Wij danken onze God, Die ons Haar heeft gegeven, die met Haar volk medelijdt en wijst op de kracht des geloofs in donkere dagen.

God zegene onze geliefde Vorstin en het Koninklijk Huis.

Het was ds. J.G. Feenstra, de redacteur van de maand november, die dit "In memoriam" begon met de aanhaling:

"Gedenk, o Heer, hoe zwak ik ben, hoe kort van duur, het leven is een damp, de dood wenkt ieder uur."

Toen ik het las zag ik de predikanten van Scheveningen door de straten gaan om doodsberichten te brengen, soms van huis tot huis. En ik dacht: ik wil wel graag dominee worden, maar wat is het een moeilijk ambt!



Building on the Rock

Rev. Henry Van Andel

Just a few

*The wide gate ... and those who enter it are many.
The narrow gate ... and those who find it are few.*

This is what the Bible teaches us: many will perish and only a few will be saved. We can also notice it in the world around us. A minority of people in the world are faithful and committed Christians, the majority is only interested in worldly affairs. (Even among the regular church-goers are those who only keep up a tradition without a living faith).

Why does the Bible emphasize this? Why does Jesus stress this so strongly in the Sermon on the Mount? Jesus' purpose is not that we should look around selecting and counting the few people whom we think are true children of God. We are not supposed to be busy doing that.

We think of the man who came to Jesus with the question, "Lord, will those who are saved be few?" This man stood on the verge of the narrow road watching and trying to keep track of the passing pilgrims. Jesus answered this man, "Strive to enter by the narrow door." Jesus expects just one reaction from our side — that we examine ourselves to see whether we belong to the few that will be saved, and then strive for that goal.

One of the evils in Christian life is that we can talk about the narrow road without walking on it. We can discuss what true faith is and which elements there are in true conversion without practising what we discuss. We can be very busy with the errors in the faith-life of our neighbour without asking ourselves where we stand.

Therefore, the message that there are just a few that are and will be saved has a very personal mark. In this respect it is necessary to look into our own hearts. Yet, it is a comforting truth that all the few together will form a multitude which no one can number.

Published posthumously.

Van Halsema is coming

**We now have more news
about the evening**

It is called: "From Generation to Generation"

Thankfully recognizing (through song, word and music) all Opas and Omas who are still with us, here and in Holland.

ALSO CELEBRATING:

- PLUS-MINUS THIRTY YEARS OF IMMIGRATION
- TRUUSJE AND DERK'S WEDDING
- BACH'S 300th BIRTHDAY
- CALVINIST CONTACT'S 40th ANNIVERSARY
- LIFE WITH JESUS

WE SHALL TAKE UNDER THE LOUPE:

- C.R.C. WHERE ART THOU GOING?
(impressions from an anxious + 65er)

Written and performed by Herman de Jong
Under the auspices of C.C.

Very silent collection for the "Salem Fellowship Fund"

Inspecteur Van Halsema



First evening will be held in the Covenant C.R.C., St. Catharines for the following area churches: Grimsby, Smithville, Fenwick, Dunnville, Wellandport, Welland Junction, Niagara Falls.

on Saturday, September 21, 8 p.m.



The Dutch Kitchen

71 Lakeshore Road East
West of Hwy 10
Port Credit, Ontario
Phone (416) 278-2296

Open Daily: 11:30 a.m. - 11:00 p.m.

Monday to Thursday — evenings 8 to 10 p.m.
Special drinks and snacks served, such as:
croquets, haring, Nasi, Sate, Bami and much more.

GUELPH

The Guelph
Christian Reformed Church
invites
University of Guelph Students
and their parents
to a special
welcome supper

**September 8, 1985
5:00 p.m.**

Come and meet
your fellow students,
Pastor Henry Eshuis,
and the Campus Minister,
Ed Den Haan

The church is located at
**287 Water St.,
Guelph, Ontario**

For more information phone
(519)824-4524

The first student fellowship starts
September 11.

STUDENTS PARENTS

**HAMILTON**

McMaster University and Mohawk College in

Hamilton, Ontario
extend a warm welcome to
all students. Come and join us
in our activities:

Thursday's Cost Suppers
Fellowship & Bible Studies
Retreats & Study Groups
Sunday Morning services
Ecumenical Involvement with

other Christian groups
Join our own McMaster

Immanuel Society

For more information,
contact our Chaplain,

Aren P. Geisterfer
Wentworth House, Room 108
McMaster University
Tel. (416)525-9140,
ext. 4123 & 4207
or after 5 p.m. 524-0488

KINGSTON

Geneva Fellowship

welcomes all new and
returning University and
College Students to join us
for (1) An Open House
2-5 p.m.

Sunday, September 15
Ban Righ Foundation Lounge
(32 Queen's Crescent)
tea, coffee, and cakes
will be served

(2) Our First Fellowship Supper
Wednesday, September 18
5-6:30 p.m.

For more information or aid
in settling into Kingston,
contact: **Bill Van Groningen**,
Campus Chaplain
(613)544-3802 or 547-6995
49 Roden St.
Kingston, Ontario K7M 1M6

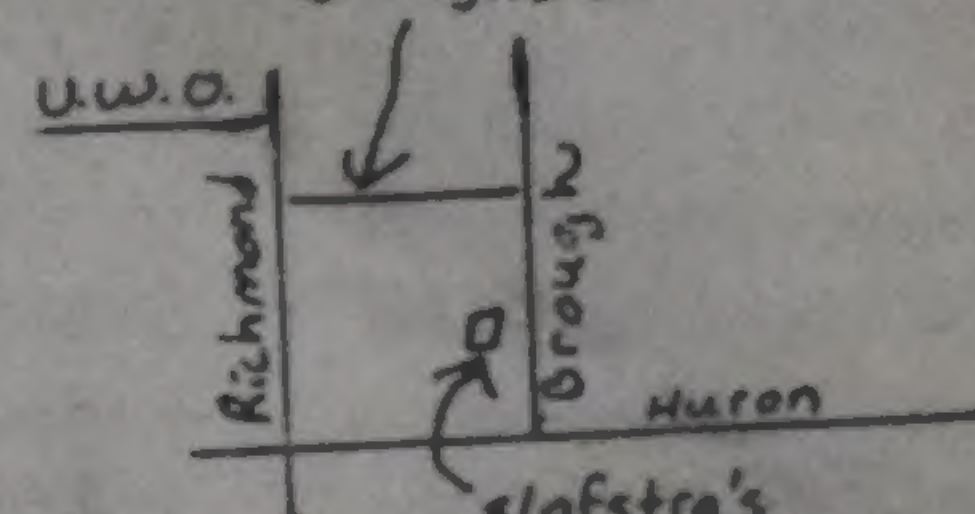
LONDON

STUDENTS

at Western University and Fanshawe College Chaplaincy Open House 1035 Brough

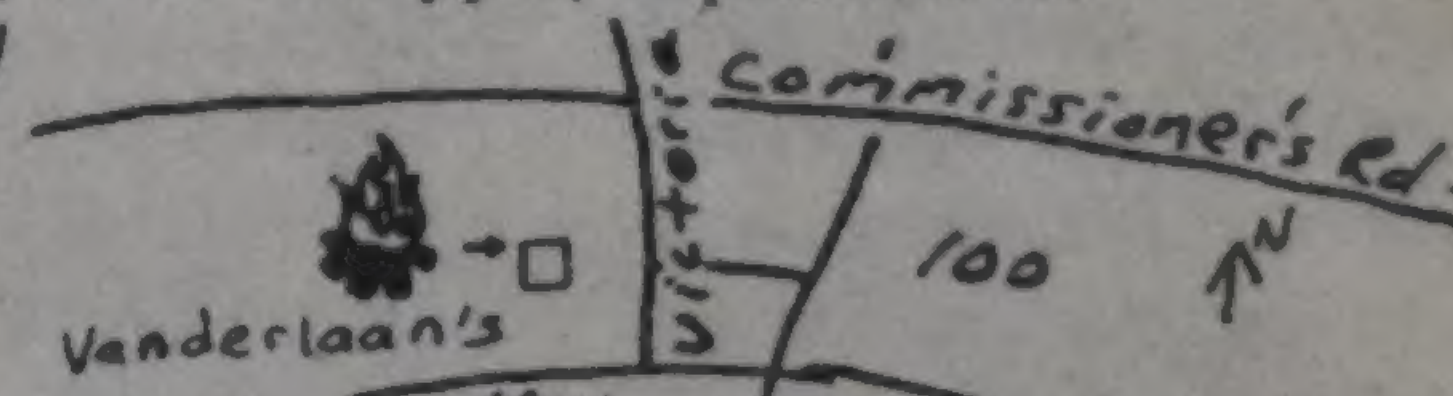
The Slofstras invite you to drop by their home
on **Sunday, September 8** any time between
the two church services. Please use this invita-
tion as an opportunity for students, parents
and chaplain to meet each other.

Broughdale



The annual "Students' Social" will be held that
Sunday, September 8 at 8 p.m. Follow the
direction below and join the fellowship and fun
around the bonfire at Hank and Ann Vander-
Laan's Home (455-1333, if you get lost).

First cost supper, September 11



For more information about London's campus min-
istry, contact:

Pastor Peter Slofstra,
U.W.O. Chaplain,
1035 Brough St.,
London N6A 3N5
(519)438-1242

TORONTO

STUDENTS

George Brown
Centennial
Ryerson
U. of T.
Seneca
Humber
York

WEEKLY MEETINGS
COST SUPPERS
RETREATS

WELCOME WORSHIP:

Willowdale CRC
Sept. 15, 10:30 a.m.
Fellowship afterward at:
103 Connaught Ave. W'dale

CONTACT:

Rev. D. Pierik (U. of T.)
(416)979-2468 (Newman Centre)
(416)489-8869 (Home)
Rev. H. Praamsma (York)
416-741-4912

WATERLOO

Huron Campus Ministry

Chaplain
Graham E. Morbey
316 Hjawatha Dr.
Waterloo, ON N2L 5H5
(519)886-1474

Student Welcome Service
September 8, 1985; 10:30 a.m.

Waterloo CRC
University and Westmount
All students, family, and friends
welcome.
Lunch provided.

Are you thinking about the move
to University?
or College?

Then we would like to know about you!

Please fill in the coupon below
to help us to find you at school!

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University or College: _____

School Address: _____

School Phone #: _____

Send to: Your Campus Pastor!

ONTARIO CAMPUS MINISTRIES OF THE CHRISTIAN REFORMED CHURCH AND CHRISTIAN REFORMED HOME MISSIONS

We also have campus ministries in
Edmonton and Montreal

Camp Shalom Dates: Oct. 4-6

Theme: Human Sexuality
(Inquire with your local Chaplain)